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THE PSYCHOLOGY OF DREAMS

THE PSYCHOLOGY OF DREAMS

BY

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RESEARCH DEPT. LIBRARY

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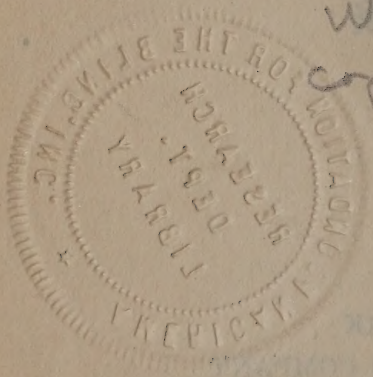

DEDICATED
TO
MY MOTHER

PREFACE

This volume was written with the interests of the general reader particularly in mind; for this reason the subject matter has been treated in a more or less popular style. With a view toward aiding sufferers from nervous affections, as well as toward promoting a better understanding of various normal and abnormal mental processes, an effort has been made to make the book as practical as possible.

In preparing the work it was, of course, necessary to refer to the writings of others. The sources from which the present writer has drawn are generally mentioned in the proper places. In giving references, it was deemed best to favor those books and periodicals which are suitable for general reading, and which are available. The dates of publication of the works referred to are mentioned so that the reader unfamiliar with them may be able to separate the older literature from the more recent. The publishers of the later books, as well as of other literature likely to be obtained from their respective publishers, are also mentioned.

To the authors and publishers of the works from which I have obtained aid I express my thanks. To my wife, and my brother, Francis M. Walsh, I am very grateful for aid in procuring much of the literature consulted, and for help in typing the manuscript. Through Dodd, Mead & Co. several suggestions were received which, I hope, will enhance whatever value the work may have.

WILLIAM S. WALSH.

PROVIDENCE, RHODE ISLAND, U. S. A.
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THE PSYCHOLOGY OF DREAMS

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CHAPTER I

HISTORICAL SKETCH

DREAMS have from all times aroused universal interest. As students of history know, they have often decided the destinies of nations and of individuals. Modern studies show us that they have made many religions and coloured others, that they are the origin of many of our myths, fables, superstitions, even ideas of real value. While there are many persons who profess to have no faith in them, regarding them as pure nonsense, the majority of us cannot get away from the idea that they are, after all, in some way related to the mysterious or supernormal. The mere fact that dreams have always commanded respect, and have been clothed with superstition, warrants the assumption that there really is something worth while about them. As Herbert Spencer says in speaking of human beliefs in general: "Entirely wrong as they may appear, the implication is that they germinated out of actual experiences—originally contained, and perhaps still contain, some small amount of verity." There is a certain amount of truth in dreams, just how much we will consider later.

As to the nature of dreams, many interesting, if no longer tenable, ideas have been held. The belief that they were due to the soul's activities was common among the ancients, the word soul being sometimes employed

in a religious sense, and sometimes as synonymous with the mind. Hippocrates (460–354 B. C.) thought that in sleep the soul stole over the body, seeing, hearing, touching, reflecting, grieving, such activities, among others, constituting dreams. Lucretius (98–55 B. C.) considered that the soul was made up of small particles from every cell in the body, and that these particles were able to pass through the pores of the skin, though they always held the same relation to one another whether in the body or not. An image seen in a dream was not an imaginary product but a soul which could pass in and out of the body at will.

Practically the same idea exists among many present-day primitive peoples. The Dyaks and some Peruvian tribes think that the soul is absent in sleep, and that the things seen in a dream actually occur. Not being encumbered by the body, the soul can go a great distance in a short time, meeting with all sorts of adventures, some of which take place in Heaven. The Ganges refrain from awakening a sleeper, lest the soul be frightened away and not return. The Karens say that the dream is what the soul sees in sleep.

The North American Indians also believed that the soul wandered away to an unseen world during sleep, and obtained glimpses of what was to happen in the present world. By means of dreams their gods were supposed to make known their wills, impart instruction, confer magical powers, and point out the way in which the priest or leader was to carry out his mission. Particularly significant were the dreams of the war chief, especially when he had with him the sacred tribal objects; the latter were regarded as speaking to him in dreams, and instructing him as to how the enemy might

be vanquished. The object which the Indian painted on his personal clothing and other belongings was suggested to him in the dream he had at puberty, following the customary fast at this time; this dream object he looked upon as a medium whereby he was protected by the gods, and aided by them; dreams in which the object figured were always heeded. The mystery or medicine man was supposed to have received his abilities in dreams from the gods. The usual medicine man asked his patients the nature of the complaint, the dreams, the breaking of the tabus. He then made an examination, prayed, exhorted, sang, made passes with his hands over the diseased area, and, finally, applied his mouth to the most painful site. An adept at legerdemain, and conversant with the potency of suggestion, he would finally spit out a splinter, pebble, hair, or other thing which, he inferred, had been drawn from the patient's body. Some Indian healers were intelligent practitioners, others were quacks. That the Indians had a knowledge of surgery is shown by their frequent trephinement of the skull, an operation of ancient origin.

As the ancients deified everything, naturally they had a god of dreams. Brizo, god of dreams, was worshipped at Delos. Vergil (70–19 B. C.) represents the god of dreams as burying his head in an elm placed in the middle of the infernal road; the leaves of the elm were dreams. Doubtless, the views of some old scholars that dreams during the autumn were apt to be fallacious were given credence because leaves fall during the autumn. Another ancient view was that the god of dreams pressed down upon the eyes of a sleeper, and made for him pictures pleasant or unpleasant according to the individual's deserts.

On the other hand, dreams were considered demons by some. The Odyssey refers to them as demons having their home on the road to hades. According to Plato (427–347 B. C.) and his followers, they were demons having a middle character between gods and men. Some were said to be the shades of departed heroes which had been turned into benevolent or malignant beings. The former watched over the welfare of an individual; the latter deluded him by fallacious dreams which led to his destruction. Another idea was that the good demon warned the individual of the evil a bad demon was preparing for him. Even in the middle ages certain dreams were regarded as demoniacal. Thus, those having nightmare were said to be the harbourers of, or consorts of evil spirits, and many unfortunates were put to death on the assumption.

As astrology was believed in from earliest times, it causes no surprise that the sun, moon, and stars were once looked upon as dispensers of dreams. Dreams in which these bodies figured were said, as by Hippocrates, to refer to certain physical structures. The sun was significant of the middle parts, the moon of the cavities, the stars of the external parts. Though believers in astrology are not so numerous as formerly, it is safe to say that not far from a million present-day people are convinced that by a study of the heavens one's fate, character, temperament, physique, health may be prophesied; also, the fate of any nation, and the solution of any national or individual problem. Many great minds subscribed to astrology, as Duns Scotus, Tycho Brahe, Francis Bacon, Kepler. Goethe begins his autobiography with a description of the favourable auspices under which he was born. Even those of us who have no faith

in planetary prophecies daily use words which owe their origin to astrology, as ill-starred, disaster, ascendancy, auspices, jovial, talisman, influence, lunatic.

The assumption that some unnatural agency must be responsible for dreams was, doubtless, due to the following: During the day man found that he could control his thoughts, direct them at will; at night, however, when asleep, his thoughts proceeded without his being able to modify them in the least; moreover, these thoughts were so divergent from those of the day, so replete with uncommon incidents and images, that only a superior being could be directing them. Being governed by a supernatural power, dreams were, therefore, true indices of the future. Thus, Cambyses put his brother, whom he loved and had confided in, to death because he dreamt that his brother would one day be king of Persia. The ancients, like many today, attributed a supernatural agency at the bottom of what they could not explain; the unexplained, or not understood, was synonymous with the supernatural.

The ancient Hebrews knew that dreams originated inside the head (*Dan.* 4, 2, 7; 7, 1[1]; 4, 5, 13; 7, 1[2]); that hunger and thirst produced dreams in which these desires were satisfied (*Isa.* 29, 8); that a dream came with a multitude of cares (*Eccl.* 5, 2[1]); or business (*Eccl.* 5, 3[2]); that they were of a fleeting character (*Job,* 20, 8). In both the Old and the New Testaments supernatural dreams are recorded, as the dream of Abilmelech, the dream of Jacob, of Solomon, of Daniel, of Joseph, of the Wise Men, of St. Paul.

Many of the older writers, while attributing all sorts

[1] Douay Version.

[2] St. James Version.

of wonderful powers to the dream, realized that ordinary mental activity played a part in their production; they also appreciated the influence of physical stimuli, and that certain dreams prognosticated illness. The followers of Pythagorus (582–500 B. C.) contended that beans, since they caused unquiet dreams, had to be avoided if the dreams were to receive interpretation. Cicero (106–43 B. C.) said that the number of true dreams would be greater if men did not fall asleep filled with wine and flesh, which made the dreams obscure and confused. According to Pliny (62–110 A. D.), dreams following the use of wine were not to be expounded as the gods imparted the gift of seeing only to the temperate. Aristotle (384–322 B. C.), Galen (130–201 A. D.), and many others recorded prodromic dreams. Artemidorus (about 2nd century A. D.), previous to whom at least twenty-one writers had given their views on dream-interpretation, advised the interpreters to ask those consulting them whether or not they had retired after a moderate or excessive meal. Artemidorus' *Oneiricritica* was an elaborate treatise on all kinds of dreams, whereby each individual was enabled to interpret dreams for himself; as one critic says, it cannot but be regarded as a memorable instance of the misapplication of human intellect and industry.

Among the ancients, as Horace (65–8 B. C.), and Ovid (B. C. 43–17 A. D.), and later writers as Dante (1265–1321), and Dryden (1631–1700) the view prevailed that dreams after midnight or in the early morning were apt to be "true," probably because the stomach and intestines, being supposedly empty, did not confuse or influence the course of the dream.

That from the interpretation of dreams a certain knowledge of riches and poverty, joy and sorrow, victory and defeat, etc., was obtainable, depending upon the skill of the dream-interpreter, was firmly believed in from antiquity; even today a considerable number of people cling to this view, as the sale of household dream books attests. In the healing art the dream was considered very useful, and it was the custom of the ancient physicians to inquire of their patients as to the nature of the dreams, and on the dreams diagnosis, prognosis, and treatment were often based. Though physicians abandoned the use of dreams long ago, dream-interpretation as a means of discovering disease has come back again, though the modern physician, of course, does not employ the art in the same manner as did his ancient predecessors.

Religious ceremonies in honour of the god of dreams were of frequent occurrence; also ceremonies to ward off the evils said to follow bad dreams. The Romans and the Greeks were accustomed to lie down on skins in specially designated places, after performing certain religious rites; oracular suggestions were then looked for. It was also a custom to fast for a day and to abstain from wine for three days when divine dreams were desired. The Hebrews had their religious ceremonies to be observed after certain dreams; the temple of Jerusalem was resorted to for inspired dreams. Though the Hebrews, as well as the Heathens, believed that some dreams were real inspirations, they became very superstitious and made it a practice to apply to diviners for the interpretation of their visions. Against false prophets they were warned (*Jer.* 29, 8; *Deut.* 13,

1). The custom of seeking dreams by sleeping among graves and monuments was also frowned upon; *Isaiah* (65, 4) probably refers to this practice.

The views of the ancients were practically unchanged up to the nineteenth century. Paracelcus (1493–1551) attributed dreams to physical causes, mental causes, astral influences, spiritual agencies. Laurentius, in his *Diseases of Melancholy,* written in the sixteenth century, classified dreams as natural, due to external causes; mental, based on memories; those from God; those from the devil. Rabelais, who lived in the sixteenth century, has one of his characters, Pantagruel, state that when the body sleeps and digestion is completed the soul flies away to visit its native land, which is Heaven, and there gathers impressions which, as dreams, give a true indication of future events. Shakespeare (1564–1616) has Mercutio term dreams "children of an idle brain, begot of nothing but vain fantasy" (*Romeo and Juliet, Act* 1, *Scene* 4); this writer and sage understood dream-life very well; for example, in *King Henry IV* (*Part* 1, *Act* 2, *Scene* 3) Lady Percy gives a very good description of talking in sleep and the various facial movements that accompany dreams. Addison (1672–1719) cites dreams as an instance of the agility and perspection of the mind when disengaged from the body; he believed in the power of divining in dreams.

In works appearing in the early part of the nineteenth century we find views more in accord with modern teachings as regards the dream. Robert Gray, in his *Theory of Dreams* written in 1808, calls the dream "the work of the mind, sketches of the fancy, deriving its materials from experience." Macnish, writing in 1841, says: "I believe that dreams are uniformly the resusci-

tation or re-embodiment of thoughts which have formerly, in some shape or other, occupied the mind. They are old ideas revived either in an entire state, or heterogeneously mingled together." Hammond, in 1869, believed dreams to be directly due to an increased activity of the cerebral circulation over that which exists in profound sleep; this view is no longer acceptable. Du Prel, in 1889, attributed dreams to mental activities chiefly, but believing artificial somnambulism identical with natural sleep credited the dream with all sorts of absurd powers.

Among other interesting theories as to the cause of dreams is that of the duplex brain. It was reasoned that only one-half of the brain is well-developed, which half is active in the waking state. During sleep this half rests, delegating its functions to the other half. The latter, being immature, reasons childishly, and hence is explained the absurdity, celerity, and other peculiarities of dream-life that strike one as fantastic. It may be true that some centres of the brain, as the speech centre, are one-sided, and Henschen has lately presented some evidence that there is a centre for the formation of conceptions, placing the seat of the mind in the frontal lobe. However, we have no evidence that the well-developed portions of the brain are entirely at rest in sleep, or that their functions are carried out by other parts. There may be a marked difference in the nature of the thoughts that prevail by night and by day, but this can be accounted for by more scientific reasons than that of the duplex brain.

While there has been much discussion as to whether or not we dream all the time we are asleep, most writers have considered dreaming as a more or less normal

process. The opposite view was held by many, however. For instance, in Magendie's *Physiology,* dated 1844, it is stated that in the healthy individual the mind slumbers like the body. "It may be doubted if dreaming ever occurs in a perfectly normal state. There are reasons for considering this phenomenon as always indicative of a morbid condition, though often slight and transient." Similar expressions have been encountered by the present writer in books dated as late as 1888. At present we believe that it is as natural to dream when asleep as to think when awake. Of course certain dreams, as frequent nightmare, may be abnormal, just as the thoughts of an insane person may be abnormal when compared to those of a mentally healthy person.

Today the nature of dreams is pretty well understood. We should not boast, however, since it is only within the last twenty years or so that material progress has been made toward understanding them. That dreams are mental activities, founded on each individual's personal experiences, all well versed in the study of the dream will concede. It will be conceded, also, in agreement with Cicero, that among the cloud of nightly dreams some will be found which agree with future events, just as one who spends the day darting the javelin must sometimes hit the mark; though we may not all believe that these dreams are supernormal, or in any way related to the supernatural.

CHAPTER II

THE MIND IN SLEEP

In an effort to explain the mechanism by which sleep is brought about, many theories have been offered, the best known of which are the so-called physiological, chemical, pathological, and histological theories.

The *physiological* theories would account for sleep by an alteration in the blood supply of the brain, due to the action of some agent or agents which causes a relaxation of the vaso-motor centre, the latter being concerned with the regulation of the size of the blood vessels. While it is true that sleep is favoured by cerebral anemia, and that the sleeping state is generally accompanied by a diminished supply of blood to the brain, it has been demonstrated that sleep can take place when cerebral hyperemia is present; also, that at various periods of sleep there occurs a physiological increase in the supply of blood to the brain without awakening being produced. For these and other reasons the vaso-motor theory has not received general acceptance.

Among other theories classified among the physiological are those which ascribe sleep to changes in the secretions of various ductless glands. At one time interest was centred in the thyroid and the hypophysis. The thyroid is a small gland situated just below, and on either side of the thyroid cartilage of the larynx, the latter receiving its popular name of Adam's Apple from the fable that a portion of the forbidden apple became lodged in Adam's throat in that situation. It is this

gland which is enlarged in goitre. If the thyroid were essential for sleep we might reasonably expect that persons deprived of it congenitally, by disease, or operation, would be victims of sleeplessness. We find, however, that in such cases lethargy is the rule; when the gland is enlarged disturbed sleep is common.

As a result of studies of hibernating animals, as well as clinical studies of individuals suffering from abnormalities of the hypophysis, various observers were led to conclude that a diminished secretion of this gland caused sleep. The hypophysis is another small gland, situated below the brain in the middle fossa of the skull. If this gland shows a diminished secretion during sleep, ordinary or prolonged, we should remember that sleep is accompanied by a lessened activity of all the physical and mental structures; the diminished secretion, may, therefore, be a result of sleep and not a cause of it.

The *chemical* theories, which may also be considered typical of the *pathological*, trace sleep to the narcotic action of various toxic products resulting from tissue work. We have no good reason to believe sleep a pathologic process; moreover, if this theory were true, we might expect that the lazy person, who has little tissue breakdown, would be an insomniac; experience teaches that, as a rule, it is the hard worker who suffers from sleeplessness.

The *histological* theories would explain sleep by various changes in the nerve structures. Thus, some have held to the view that sleep is brought about by a retraction of the nerve endings, due to chemical agents or even auto-suggestion, which prevents the nervous units from communicating with one another. This idea is not satisfactory because, in addition to other objections, the

experimental evidence offered to uphold it was derived from studies of narcotized animals, and between narcotic sleep and natural sleep there are many and important differences. However, in humans we find some evidence to support it in the fact that the tremors of the paralysis agitans patient disappear in sleep.

The theories which have received most favourable consideration are those which attempt to solve the problem from a *biologic* or *psychologic* viewpoint. Claparède, in 1904, published his biologic theory which, while it had no experimental evidence to support it, excited much favourable attention. He considered sleep as developing from the primitive rest states in animals, and such animals were able to survive the struggle for existence as were able to acquire it. Sleep is an instinct, designed to protect the organism from the effects of fatigue; we sleep, not because we are exhausted or fatigued but because sleep is necessary for existence.

Of the more recent theories, *psycho-biological* in character, that of Sidis[1] offers most promise. By exposing various subjects to the effects of a monotonous stimulus, as the beats of a metronome, by limiting voluntary movements, and by shutting out sensory stimuli, as by closing the eyes, he arrived at the conclusion that sleep is dependent upon three factors chiefly,—monotony of sensory impressions, limitation of voluntary movements, inhibition of sensory stimuli; the first two were considered of most importance. According to this view, we sleep when stimuli have, by reason of their monotony, exhausted their ability to elicit a response from con-

[1] From *Journal of Abnormal Psychology*, 1908, Richard G. Badger, Publisher; Ballière, Tindall & Cox, London.

sciousness. Like Claparède, Sidis favours the evolutionary development of sleep.

That this theory is not free from objection is shown by the arguments of Coriat.[1] According to this experimenter, neither monotony of sensory impressions nor limitation of voluntary movements are necessary for sleep. In his opinion, based on numerous experiments on animals and humans, muscular relaxation and disinterest are the main requirements. The value of muscular relaxation is emphasized; this shuts out a mass of stimuli which would otherwise reach the brain from the muscular system, and which aid in keeping up the activity of consciousness. Whenever a state of muscular tension, however slight, was induced in his subjects, sleep failed to be produced.

Doubtless, with the muscles in a state of tension, conscious attention is kept awake and hence sleep may be defeated. However, that muscular relaxation is not absolutely necessary is shown by the fact that soldiers not infrequently sleep standing, and while on a march, and most of us must know of instances of persons sleeping while walking, riding horseback, etc. Further, it is natural for many animals to sleep in a position necessitating muscle tonus. Elephants sleep standing up, and when in a herd, one or two keep awake on sentry duty; bats sleep head downwards, hanging by their hind claws; storks and other long-legged birds sleep standing on one leg; ducks keep paddling to prevent drifting to shore; the potto, a distant relative of the monkey, sleeps with its head tucked under its body and clinging to a limb; horses and many other animals often sleep standing, and instances have been reported of horses which, un-

[1] *Ibid.*, Dec., 1911–Jan., 1912. Richard G. Badger, publisher.

der constant watchfulness day and night, were not known to have been recumbent for as long as thirteen years.

We can see, therefore, that the sleep producing mechanism is still a mooted question. It is very probable that when we attempt to explain the mystery by ascribing a particular cause we are apt to err. Sleep appears to be produced by a number of factors acting more or less in unison, most of which are requisite but which vary with the individual. Moderate mental and physical fatigue, a comfortable posture and surroundings, and disinterest seem to be the main requirements. If any of these were to be singled out disinterest would probably be emphasized. That even this is a variable factor can be shown by the experiences of such men as Napoleon and Wellington who, we are told, could easily go to sleep though excited and engaged in heavy mental work. Personal experience teaches most of us, however, that the mind must be tranquil before Morpheus will visit us. Disinterest promotes sleep because it lures fantasy, and between the latter and sleep there is no great barrier. One who studies the various aspects of night-dreams and day-dreams will find that both have many common features. If a person is moderately fatigued, has a sense of well being and comfort, and allows his thoughts to flow pleasurably and as they will, fantasy assumes control, and soon sleep is upon him. Medicated pillows, warm baths, eating before retiring, and other methods often successfully used by insomniacs to promote sleep are useful because they produce comfort, hence fantasy. Granting that such is true, it, too, fails to reveal just what mechanisms are involved in the transition from wakefulness to sleep.

Be these points as they may, we know that sleep is a necessary state; in the words of Schopenhauer, "Sleep is to a man what winding up is to a clock. We know, also, that under suitable conditions it steals over us. We do not go to sleep immediately, however; we must first pass through an unnoticed stage of half-waking, half-sleeping termed the hypnagogic state, so-called from the Greek ὕπνος, sleep, and ἀγωγός, leading—leading to sleep. We must pass through a similar stage before we awake. Usually the hypnagogic state lasts but a few seconds but it may be prolonged for as much as fifteen minutes. It is apt to be longer in passing from the sleeping to the waking state than the reverse. In the old and in insomniacs it is often unduly prolonged, so much so at times that these persons believe that they do not sleep at all. This belief is, of course, a self-deception, for even the most confirmed insomniac manages to sleep a few hours out of each twenty-four.

The hypnagogic state is interesting for many reasons. While in it one may note, on the curtains of the eyelids, various figures or scenes which are often the sources or instigators of dreams. In most adults, these hypnagogic images, popularly known as "faces in the dark," are unnoticed or excite no particular interest. When one is fatigued, has eyestrain, or is of a nervous temperament the images may stand out conspicuously. In children they are quite prominent. By paying attention to the eyelids on going to sleep it is sometimes possible to catch fleeting glimpses of these figures, which seem to be constantly changing; as a rule, when the attention becomes focused on them they quickly disappear.

The visions are due to many causes. Impressions

from the eyes, though closed, due to circulatory or other changes in the eye ground, may, when transmitted to the brain, form or instigate various memory pictures; sensations from the muscles, viscera, and other parts of the body may act in like manner; further, ideas arising more or less independently of, and uninfluenced by, external or somatic stimuli may call forth, by association, visual-memory pictures which may be projected to the curtains of the eyelids.

The hypnagogic state is very much open to suggestion. Slight sounds may be magnified, so much so that the individual awakens startled. Hallucinations of being touched lightly, or being gripped in a vise may be experienced. One may also seem to hear voices. These hallucinations may be present in normal persons, though more prone to occur in nervous subjects. Sometimes the hypnagogic imagery is so vivid as to cause much fright, and the individual may believe that the characters seen are actually present in the room. Frederick Greenwood has given some good descriptions of hypnagogic imagery.[1]

As sleep is coming on the sensation of falling may be experienced. This is occasioned by the general relaxation of the muscular system which occurs at this time. Should a person be much disturbed while in the hypnagogic state, the normal transition from waking to sleep or the reverse may be markedly disordered. Consciousness may fully awaken but the motor centres may awaken more slowly; this causes a temporary paralysis of the limbs, speech, and consequently an inability to move or talk. This form of paralysis, called nocturnal paralysis by some writers, may occur after a natural

[1] *Imagination in Dreams*, 1894, pp. 16–18, John Lane Co.

awaking. As a rule, the paralysis lasts but a short time; should it be prolonged it excites much mental disquiet. Fatigue, nervousness, general ill health may provoke it. On the other hand, disturbances during the hypnagogic state may cause an awakening of the motor centres but not of the sensory centres, or consciousness. Thus, the individual may walk, talk, carry out various complicated movements, but the mental images of a dream character remain, so that he acts like one living in a dream. As a rule, the motor and sensory centres awake at the same time, so that when one is able to move consciousness has been completely restored.

Once sleep has actually begun certain changes take place in the physical structures. The heart and respiratory rates become slower, less forcible; there is a fall in blood pressure; a warmth of the skin; an increased production of sweat. The stomach, intestines, kidneys, liver and other organs are active though at a lessened pace. Since the amount of work required of the physical structures is much less than when awake, these parts are enabled to rest. Since repair exceeds waste, the various structures are sufficiently recuperated after a due amount of sleep. We should note, however, that practically all the organs are in a state of activity, the only difference being a decrease in the amount of work.

The interesting feature for us is the condition of the mind during sleep. That it is still capable of activity is shown by the fact that we dream. Since noises capable of exciting our attention when awake, as well as marked stimuli from somatic sources, will awaken us we know that the mind is still open to the reception of

impressions. The chief question, however, is whether or not mental activity is constant in sleep or limited to certain periods, as in light sleep.

There are some who maintain that in deep sleep the brain is inactive, and that deep sleep is, therefore, dreamless. This is a contention difficult to prove or disprove conclusively. If we are unable to remember dreams, which are indicative of mental activity, this by no means proves that the mental faculties were totally at rest during sleep. As is well known, the memory of dreams is feeble, unless the dreams have been very vivid or have occurred near the period of awaking. Often a person will become conscious of having dreamt the night before by some thought during the day, which has some association with the dream, and which recalls it. Also, one frequently awakes, conscious of having dreamt, but is unable to recall the substance of the dream. In hypnotic sleep a person can talk and act and yet have no remembrance of such on awaking; the same is true of natural sleep-walkers, and those who talk or laugh or cry in their sleep. The writer has studied about thirty persons who talked habitually in their sleep: not only did these people not know that they talked in their sleep, except from hearsay, but the talking occurred at all periods of sleep, though most commonly after the first few hours of sleep. The latter fact would help prove that dreaming occurs no matter what the depth of sleep. Further, by paying attention to the facial expressions of sleepers, it is possible to note various changes which we may consider indices of the moods of the dreams that are occurring. If those persons who claim that they never dream made it a point to try

to recall dreams on awaking, they would often find that they would be, with practice, able to bring to mind either entire dreams or fragments of dreams.

Studying the question from another aspect, it has been shown that various changes may take place in the brain and the cerebral circulation at any period of sleep; these changes may be considered due, in part at least, to dreams, yet the individual often awakes unconscious of having dreamt.

For example, Mosso[1] studied the appearance of the brains of several persons who had openings in the cranium. One of these was an idiot who had an opening as big as the palm of the hand. "In the period of exhaustion and stupor, the blood vessels of the brain seemed to relax, and at every contraction of the heart the pulsations became stronger. A faint noise which did not awake the patient was enough to produce a change in the brain and a more abundant gush of blood. It sufficed to touch him, or to approach him with the lamp; immediately, the volume of the brain increased, and a great elevation occurred in the curve of the pulse.

"Whenever we called him by name, it seemed as though an impetuous wave of blood rushed into the brain, causing the convolutions to swell. As this was invariably the case, there could be no doubt that the brain was still sensitive to the impressions of the external world, even during a heavy sleep."

In the case of Bertino, a mentally normal person, it was observed that the slightest noise during sleep disturbed the surface of the brain. "If the hospital clock

[1] *Fear*, 1896, p. 72 *et seq.* English Translation; Longmans, Green & Co.

struck the hour, or some one walked along the terrace, if I moved my chair, or if a patient coughed in the next room—everything, the slightest sound was accompanied by a marked alteration in the circulation in the brain."

Hammond and others who have noted changes in the cerebral circulation during sleep attributed such changes as causes of dreams. It would be more accurate to consider them as effects of external or internal stimuli which may or may not be related to dreams. Asleep or awake we are constantly being affected by even the slightest alteration in the environment, often without our being consciously aware of such. If the alteration is marked it will obtain recognition in consciousness. However, by attaching instruments to a person's wrists and occupying his attention by conversation, we will find that a slight noise or other change in the environment which does not engage conscious attention is sufficient to cause an acceleration of the pulse; one may also note changes in the pupils. Yet the person is unaware of these alterations. The fact shows, however, that the circulation may be altered by external stimuli whether or not these occupy conscious attention.

Even ordinary thinking may cause changes in the physical activities, especially thinking associated with something of an emotional tone. Let a person think about an accident, for instance, and it will be found that it excites pulse, respiration, etc. Similarly, a dream may be concerned with scenes that arouse the emotions and thus cause alterations in the physical functions.

Changes in the cerebral circulation may thus be caused by dreams. They are, in sleep, more often the result of dreams than a cause of dreams. Quietness of the cerebral circulation is not to be taken as evidence

that thought is abeyant. If we could examine the brain during waking life we would find situations identical with those that occur in sleep, namely, periods when the circulation was quiet and periods when it was disturbed. Yet in these quiet periods we would know that thought was going on. The quiet periods would coincide with thoughts with no emotional accompaniment; the disturbed periods with the reverse.

In an effort to prove that mental activity is going on at all periods of sleep various experiments have been made. The simplest of these was awakening the sleeper and asking him to mention what he had been dreaming about. In many cases the results were positive; in others negative. The most famous of these experiments were made by Maury, whose book, *Le Somneil et les Rêves,*[1] has been a standard on dream-life. His experiments were as follows:

First Experiment: He caused himself to be tickled with a feather on the lips and inside the nostrils. He dreamed that he was subjected to a horrible punishment. A mass of pitch was applied to his face, and then roughly torn off, taking with it the skin of his lips, nose, and face.

Second Experiment: A pair of tweezers was held at a little distance from his ear, and struck with a pair of scissors. He dreamed that he heard the ringing of bells; this was soon converted into the tocsin, and this suggested the days of June, 1848.

Third Experiment: A bottle of eau de cologne was held to his nose. He dreamed that he was in a perfumer's shop. This excited visions of the East, and

[1] Paris, 1865. Third edition.

he dreamed that he was in Cairo in the shop of Jean Marie Farina. Many surprising adventures occurred to him there, the details of which were forgotten.

Fourth Experiment: A burning lucifer match was held close to his nostrils. He dreamed that he was at sea (the wind was blowing in through the window), and that the magazine of the vessel blew up.

Fifth Experiment: He was slightly pinched in the nape of the neck. He dreamed that a blister was applied, and this recalled the memory of a physician who had treated him in infancy.

Sixth Experiment: A piece of red-hot iron was held close enough to him to communicate a slight sensation of heat. He dreamed that robbers had got into the house, and were forcing the inmates, by putting their feet to the fire, to reveal where their money was.

Seventh Experiment: The words Azor, Castor, Léonore were spoken. On awaking, he recollected the last two words, and found he had attributed them to one of the persons who had conversed with him in his dream.

Eighth Experiment: A drop of water was allowed to fall on his forehead. He dreamed that he was in Italy, that he was very warm, and that he was drinking the wine of Orvieto.

Ninth Experiment: A light, surrounded with a piece of red paper, was repeatedly passed before his eyes. He dreamed of a tempest and lightning, which suggested the remembrance of a storm he had encountered in the English Channel in going from Merlaix to Havre.

If these experiments prove nothing else they prove that during sleep the mind is open to the reception of impressions from without, and that external stimuli may

either cause or influence the dream. No matter how quiet the night, countless impressions are being made on the brain; these may proceed from rattling windows, the sighing of the wind, noises of the night, etc. Further, impressions may reach the brain from the heart, the lungs and other organs, especially if their functions are disturbed. The fact that impressions can be made on sleeping consciousness does not imply, however, that all these do so, or that they are made use of by the dream. If they are intense or strong this may be the case; but if we believe that thought goes on regularly by night as well as by day, then thought alone may be sufficient to occupy consciousness and prevent outside stimuli from influencing the character of the thought. In waking life we pay little or no attention to feeble stimuli originating outside or inside the body when we are occupied with interesting thought; should the stimuli become strong or the thoughts disinteresting, then these stimuli may engage consciousness and occupy it for a longer or shorter period. Similarly, the thought going on in sleep may be sufficiently strong to prevent outside stimuli from being registered in consciousness.

Practically the only argument offered to support the view that deep sleep is dreamless is the inability of many persons to recall dreams; this is no proof at all. Each of us is aware of the fact that we were thinking an hour ago, but hardly one of us can recall what we were thinking about. Thought is one of the phenomena of life, and sleeping or waking it goes on, just as the heart, lungs and other organs carry on constantly. If we were asked what the mind has to think about all night we might, in return, ask what it has to think about all day. True, in sleep, the eyes are closed, and

the ordinary activities of the day, which govern the character of the daily thoughts, absent; yet the mind is well stocked with memories and there is nothing to prevent these from occupying consciousness.

It might be argued that, if dreaming went on throughout sleep, it would be fatiguing, since thought is fatiguing. However, just as the physical functions go on at a slower speed during sleep, so does an alteration occur in the mental functions, which promotes mental rest. The thought in sleep differs materially from that of waking life. The thought in sleep makes use of images almost entirely; it reasons by parables, symbols, and in other ways carries out an indirect form of thinking. Directive thinking, as is the waking bent, is fatiguing; indirect thinking, as characterizes sleep, is refreshing. The nearest approach to indirect thinking in the waking state is reverie, which is not only easy thinking and not tiresome, but which often leads to sleep.

If we find it difficult to remember dreams it is largely due to the fact that dreams deal with material lodged in the unconscious mind. In the next chapter we shall take up what is meant by the unconscious mind: here it may be stated that this mind is made up of all past experiences which are not available to waking consciousness, or for recollection. As we go to sleep the door of this mind is, so to speak, gradually opened, and the dream is more or less of a mixture of conscious and unconscious thoughts. We remember these dreams of light sleep, or fragments of them, because we still possess, in part at least, waking consciousness. When deep sleep is upon us the door of the unconscious is well opened and it is with unconscious material that the dream

deals. As we awake the door gradually closes; when fully awake the door is fully closed, and with it are shut in the thoughts with which the dream of deep sleep has been dealing. We find an example of deep sleep in hypnotism: in this state thought goes on, the thought taking place in the unconscious mind. On awaking from hypnotic sleep there is no recollection of what occurred during this period.

The question of whether or not we dream all night is not, after all, a matter of very great practical importance. We have good reason to believe, however, that dreaming goes on constantly in sleep and, therefore, no sleep is dreamless. When one speaks of dreamless sleep what is really meant, according to our belief, is sleep followed by no recollection of having dreamt.

CHAPTER III

THE MATERIAL OF DREAMS

In order to understand the amount of material available for use by the dream, it may be well for us to consider, briefly, some aspects of our mental life, particularly as regards the mind's retentiveness.

We may be said to possess three minds, namely the *conscious* mind, the *fore-conscious* mind, and the *unconscious* mind. At times the term subconscious mind is employed; it is synonymous with the unconscious mind. Of course, these divisions are made solely for explanatory purposes. The mind is intact, one structure. Anatomically we would be unable to locate the position of any of these minds, but such a division is very convenient for understanding various mental phenomena.

The *conscious* mind contains such thoughts as we are thinking of at this moment. In a day we think of many things; while we are thinking of these things the latter are conscious; they occupy the conscious mind; we are aware of them.

There are many things which we are not thinking of at this moment, but which we are able to think of—bring to the conscious mind. For example, we can recall the names of various friends, telephone numbers, places we have been, etc. Some of these things we can think of—make conscious—readily, possibly because we make frequent use of them, or because they made a great impression upon us. Others, probably for opposite reasons, are recalled less readily. For example, I

may try to think of the name of a certain person I have met, but without immediate success. Then I think of the circumstances under which I met him, people he resembles, where he lives, etc., trusting that some of these things will suggest the name I am in quest of by association. Finally, something which has an association with the name brings the latter to mind. Though the memory was recalled slowly, the fact remains that I was able to recall it. Now all these things which I can recall must be present in some part of the mind when they are not in consciousness; and their comparative ease of recall makes it appear that they are not far from consciousness. It is in the *fore-conscious* mind, or pre-conscious, that they are stored. The *fore-conscious* mind contains, therefore, all those ideas, facts, images which we can recall voluntarily, whether readily or slowly; it is a repository for memories which, while not always in use, are available for consciousness, which can be summoned to consciousness whenever we wish to make use of them.

We have had, however, countless thoughts, countless experiences which, try as we may, we cannot voluntarily recall. For example, we saw many things and did many things in childhood, a very impressionable period, which, as far as recollection is concerned, may be said to have been entirely forgotten. Indeed, we need not go so far back; many experiences of last summer, last week even, are beyond voluntary recall. In various ways, as in dreams, delerii, anesthesia, we are led to believe that the mind forgets nothing; everything we see, hear, taste, think of, or experience in any other way leaves an indelible and distinct impression on the mind. It is in what we call the *unconscious* mind that

the innumerable memories which we cannot make conscious voluntarily are stored. The *unconscious*[1] is, therefore, the storehouse of what we call forgotten experiences. When we say forgotten we really mean the inability to bring the experiences in question to consciousness.

As a rule, most of our experiences are conscious at first; we think of them for a longer or shorter time. Experiences, or thoughts, are constantly changing, however, so that the replaced thoughts become fore-conscious. Some experiences remain in the fore-conscious for a long time, even a lifetime, for the reason that they are called to consciousness often, as certain names; or because they have made a profound impression upon us, as a drowning or other serious accident. Other experiences pass rapidly or gradually to the unconscious mind because they are indifferent, or little used; because they have passed rapidly through consciousness without obtaining much recognition; or because they have been repressed. By repression is meant a resistance, an exercise of the will, whereby we refuse to allow certain thoughts to be entertained in consciousness. These thoughts are usually ones which are of a painful nature. By constantly refusing to think of them, after a time many of them pass into the unconscious mind. Though "out of mind" they are not banished, and indirectly exert an influence upon us.

An important point is that a sensation or experience

[1] In a psychological sense, the word *unconscious* always means "not aware of"; ideas of which we have no conscious knowledge; which we cannot bring to consciousness voluntarily. An *unconscious person* is entirely oblivious of his surroundings, and his feelings; there is no mental perception.

may become fixed in the mind without the necessity of consciousness' paying attention to the sensation or experience. Countless sensations of which we are consciously unaware are constantly making impressions upon us. In this respect the mind may be compared to a camera plate or film. We survey a scene and various things attract our attention, and other things do not. Of course, if we studied a scene in detail we might observe many things which would escape casual observation, but even then we would overlook many things. Yet if we took a picture of this scene, we would find on developing the plate that every single thing which could possibly make an impression on the plate has been recorded. The mind is also a sensitive plate which records everything to which it is exposed. Its lenses, so to speak, are the senses,—the eyes, the ears, the nose, etc.; and these are constantly taking "pictures," whether we consciously realize it or not.

The above mentioned point may be illustrated in many ways. For example, in daily life it is often noticed that a person, while absorbed in thought, in reading, or in a conversation, pays no attention apparently to a remark made by some one. However, a half-hour, more or less, later, he replies to the remark; and it seems to him that the remark he is replying to has just been made. Probably the idea the writer wishes to convey can be even better illustrated by using the words of Sally, one of the personalities of Miss Beauchamp, whose interesting case has been studied by Dr. Morton Prince.[1] In speaking of dreams Sally says:

"When you are writing out anything, when you are

[1] *The Dissociation of a Personality*, 1906, p. 328, Longmans, Green & Co.

writing as you are now, for example (taking notes), you seem to think that the only thing you see is the thing you are writing. Well, it is n't so. You see and you know a great many more things. You see things out here and out there (referring to peripheral vision), and you hear the music that is now being played in the street, and you feel lots of things—the wind blowing through the windows, and the sounds in the house, and all sorts of things like that. Now while you are thinking of what you are writing these things go through your mind like images or sort of impressions. Some of them are not quite clear, but they are all there. They are not connected thoughts, but each makes its own image or impression as the case may be. They are disconnected from one another. All this is going on all the time."

If we grasp the significance of what has just been written, namely, that everything we experience is recorded in the mind whether or not we consciously note the experience, we will understand many things which strike some of us as peculiar or miraculous. For instance, I may find a strange bit of music running through my mind, or I may hear the music in a dream. Later I may hear the music at a play, and believe that outside the dream I never heard it before. Or I may see in a dream the location of an article I had lost. But knowing that I must have heard the music before, probably while absorbed in other matters, and that my eye must have transiently noted the article as it dropped, though consciousness gave it little or no attention, I no longer wonder at these dream-performances, save insofar as they demonstrate the camera-like properties of the mind, the latter differing from the ordinary camera in

that it has many "lenses," is recording all the time, and its records are indestructible.[1]

A fact which it may be well to mention here, and which is illustrated in the above paragraph, is that recognition is not an essential for memory. It is often stated that, for a permanent memory to be made, there must be 1. An experience to be recorded; 2. That the experience must be registered in the mind; 3. That the experience must be conserved in the mind; 4. That the experience must be reproduced; 5. That the experience must be recognized when it is recalled. However, we find any number of instances of memories coming to consciousness which seem to be products of imagination solely, possibly evidences of telepathy, since the individuals are unable to recognize them. Yet it has been shown often enough that these unrecognized memories were actual, but "forgotten," incidents in the lives of the individuals; recognition, therefore, is not a factor of great importance.

It has been stated that everything we experience by way of the senses is recorded in the mind, and that our experiences are permanently recorded. Since it is impossible to recall a great many experiences, especially

[1] Sir Walter Scott, in *The Antiquary* (Chap. XIV), gives a good illustration. Lovel tells Oldbuck that he had a dream in which he saw the laird's ancestor pointing to a motto, written in a foreign language, and which he did not remember to have seen before. After calling Lovel's attention to his abstraction during a conversation, on the previous day, between Sir Arthur and Oldbuck, the latter says: "I remember producing to Sir Arthur a book printed by my ancestor, and making him observe the motto; your mind was bent elsewhere, but your ear had mechanically received and retained the sounds, and your busy fancy, stirred by Grizel's legend I presume, had introduced this scrap of German into your dream."

those which happened long ago, and since we are often unable to identify some of our actual experiences when they do come to mind (consciousness), we may wonder how these assertions can be proved. Of course, absolute proof is not possible; and it must be confessed that some psychologists doubt that all mental impressions are permanently conserved. However, we are not without a number of examples to support the statements. And apart from certain technical methods made use of by psychologists in ferreting out "forgotten" experiences of the past, we find our illustrations chiefly from what persons have said while delirious, under the influence of drugs, anesthetics; also from dreams. It might be mentioned that heightening of the memory, whereby apparently obliterated memories are revived, is often referred to as exaltation of memory, or as hypermnesia.

Carpenter [1] and Ribot [2] quote several instances of memory exaltation. Among them is that of an old Welsh man-servant who had left Wales at an early age, and who had lived away from his family for fifty years. He had forgotten his native tongue so much that he was unable to converse with his Welsh-speaking relatives when they came to visit him. When past seventy, he had an attack of fever, and spoke Welsh fluently during his delirium. A clergyman of Philadelphia informed Dr. Rush that many of his German and Swedish parishioners, when near death, always prayed in their native language, though he felt certain that they had not employed these languages for fifty or sixty years. Ribot quotes Duval's case of an old Polish forester who had moved to German districts and who had not been known

[1] *Mental Physiology*, 4th Edit., 1877, p. 430 *et seq.*

[2] *Diseases of Memory*, 1882, p. 179 *et seq.*

by his sons to have spoken a Polish word for thirty or forty years. During anesthesia, he spoke, prayed, and sang for nearly two hours, using only the Polish language.

In these cases the individuals had once known the meaning of the language used during the period of hypermnesia. However, to show that it is not necessary that the individual have an understanding of the material that makes an impression on his mind, the case described by Coleridge might bear repetition. This case is quoted by Carpenter, also by James.[1] Swift[2] gives the case a little more fully than the authors just mentioned, and discusses many other instances of the return of lost memories. It might be added that Swift regards the theory that no experience is irretrievably lost as probably not true, though he concedes that there are remarkable instances which indicate that very much more is conserved than is commonly supposed.

This example relates to a young woman, twenty-four years of age, unable to read or write, who contracted a fever, and who, while delirious, was heard to utter a great number of intelligible but disconnected Latin, Greek, and Hebrew sentences. According to views prevailing at the time, the priests said she was possessed by the devil. Only a few of her Hebrew sayings could be traced to the Bible; most seemed to be in the Rabbinical dialect. "All trick was out of the question; the woman was a simple creature; there was no doubt as to the fever." Eventually a physician, after much trou-

[1] *Principles of Psychology*, 1890, Vol. I, p. 681, Henry Holt & Co.

[2] *Psychology and the Day's Work*, 1919, Chap. VI, Chas. Scribner's Sons.

ble, solved the mystery. He discovered that at the age of nine the girl had been charitably taken into the house of an old pastor who was a great Hebrew scholar. It was the old man's custom to walk up and down a passage of his house into which the kitchen opened, and read to himself with a loud voice out of his books. The pastor's books were found, and among them were several of the Greek and Latin Fathers, together with a collection of Rabbinical writings. So many of the passages taken down at the young woman's bedside were located in these works as to leave no doubt as to their origin.

Conceding that the mind is completely retentive, it might be asked at what age experiences begin to be permanently recorded. This is also a question difficult to determine; judging by the memories elicited by psychological methods, we have reason to believe that it begins in early childhood, even in infancy. Unfortunately, many of the examples commonly accepted as demonstrating the point are not complete enough to be conclusive. For instance, Carpenter describes the case of a clergyman who, while visiting friends in Sussex, came to a gateway. He had a vivid impression of having seen the gateway before, also donkeys beneath it, and people on the arch of the gateway. He was informed by his mother that when he was eighteen months old she had taken him to this place in the pannier of a donkey, and that the elder members of the party had eaten their lunch on the roof of the gateway, from which place they could see him and he them; he had been left below with the attendants and the donkeys. Before accepting this example, we would wish to know, among other things, whether or not the incident had

been told to him years after its occurrence, and whether or not he had fabricated his mother's information to suit his feeling of familiarity with the scene. However, we will select an illustration which is free from the above objections.

As most of us must know, Helen Keller was rendered deaf, dumb, and blind prior to her second year by a severe attack of diphtheria. However, training and perseverance have rescued her from imbecility and rendered her a happy, useful, and accomplished person. Her sense of touch is so well-developed that by placing her fingers on the throat of a person talking, or singing, she can understand what is said or sung. The vibrations of a piano are perceptible to her touch so that she can comprehend music when played. She can also use the finger language, and can talk well enough to be understood. When she was sixteen, Dr. Waldstein[1] obtained from her mother copies of two songs which had been sung to her in her infancy and which she had not heard since. These were played in her presence. She laughed, clapped her hands, and said: "Father carrying baby up and down, swinging on his knee. Black Crow! Black Crow!" Black Crow was found to be the name of a third song that her father had sung to her.

It is, as a rule, exceptional for long forgotten memories to come to consciousness in the waking state unless artificial devices are employed. Even then the memories are generally not under the influence of the will. It is in dreams that they are most likely to appear naturally yet involuntarily. Probably most of us have noted how

[1] *The Subconscious Self*, 1905, pp. 61–67, Charles Scribner's Sons.

persons and places that we had "forgotten" have appeared very distinctly in dreams. Often the dream brings us back to childhood, re-enacting incidents very vividly, which are recognized as having actually occurred but which have been forgotten entirely by waking consciousness or the memory of which is very indistinct. In another place we will again refer to the remarkable power of the dream in awakening experiences which are not within the conscious mind's power of recall.

Just why the dream should be able to make use of material unavailable for waking thought is a matter which is not easily explained. We may, of course, say that in sleep the mind, instead of deriving its material from the various impressions made on the senses as during the waking state, or purposely and directly employing itself in a specific manner, as is also the waking bent, makes use of memories and by means of indirect thinking allows the mind—or that part of it employed when awake—to rest. Shut off pretty well from sources which direct thinking when awake, it has only past experiences with which to deal; at any rate we know that it is unconscious material with which the dream does concern itself and that all our past experiences are available for dream life.

Our dreams are, each and every one, founded on our personal experiences, and we dream of nothing which is not related to such experiences. If, for example, I should see an alligator in a dream such indicates that in some way I have become acquainted with what an alligator is. I may have formed such an acquaintance by actually seeing one or a picture of one, or I may have had one described to me. If I have never formed

such an acquaintance I cannot dream of this animal; the same applies to other things.

It may, of course, be argued that in a dream one may see something the like of which does not actually exist. Possibly one may see in a dream such an absurd image as a horse with a man's head; true he will not find such an animal existent. However, he might have seen a picture of such a creature in a fairy tale, and at any rate he has seen a man and a horse; in the dream these two, the man and the horse, have become fused. How dreams cause fusion of images we will consider later; the point is that dreams are modelled on things that we have ourselves experienced in some way. The same holds true for waking thought. For example, devils are represented as being red in colour, suggested doubtless by their supposed contact with fire; they are pictured as having the hoofs, horns, and tails of beasts and the bodies of men. Angels have men's bodies and birds' wings. Heaven is represented as paved with gold, etc. Since no one has actually seen these places they are built up by the imagination, and the imagination builds on material with which the individual is familiar.

Since our dreams are founded on our personal experiences—from childhood to the present—it naturally follows that the greater the experiences of the individual the greater the amount of material at the disposal of his dreams. The man who spends his life in a village has fewer experiences than the city dweller; the latter less than the one who travels. The man who reads much has more dream material than the man who reads little or none. Likewise, persons of poor imagination lack not only vivid and varied material for waking thought but for dream-life as well. Imaginative people

are constantly building new characters, new scenes, in their thoughts, and even our thoughts are preserved in the mind intact. As illustrating the influence of experiences on dreams, the dreams of De Quincey might be cited. His, instigated by opium, were diversified, highly coloured, crowded with incidents of his varied past. The dreams of a humble person to whom he fed opium were, on the contrary, of a very commonplace nature.

CHAPTER IV

THE INSTIGATORS OF DREAMS

It is customary to divide dreams into two classes, namely presentative dreams and representative dreams. The first or presentative group are dreams instigated by some stimulus reaching the brain from outside the body or the physical structures *per se*. The second or representative group are memory dreams, or dreams which result from mental activity *per se*.

While stimuli arising outside the mind itself may instigate dreams, comparatively few dreams can be traced to these sources. Doubtless such influences may provoke dreams, but in order to do so they must be powerful enough to make a marked impression on sleeping consciousness. If powerful they may interrupt the dream that is already going on and a new dream may be built about them, just as in waking life something sufficient to attract our attention may dislodge the present thought and instigate a new line of thought. Feeble stimuli are generally disregarded, or fail to make a notable impression on sleeping consciousness. It may happen, however, that a stimulus of moderate intensity may be worked into the dream. For example, I may be dreaming about my office, and imagine that an electric fan is in the room; my dream, however, is not concerned with the fan but with other things. On awaking I may hear a fly buzzing, which will explain the origin of the electric fan. However, the common mistake in such a case would be to attribute all the dream to the fly,

where as a matter of fact the fly was responsible for but one incident of the dream.

When one says that such and such a dream was caused by indigestion or other cause, we should bear in mind that the stimulus no more explains that particular dream than dropping a hook into a pond containing miscellaneous fishes would explain why we caught a particular fish. The stimulus merely makes an impression on sleeping consciousness; what the result of this impression will be, depends upon how the mind interprets it. According to the interpretation, certain memories will be called forth, and these memories will vary with the individual. The stimulus is merely a key which opens the door of memories; the same key opens different doors for different persons. The stimulus is responsible only for calling forth a memory; it has not made the memory. While certain specific stimuli may evoke specific dreams in various persons, e.g., dreams of flying due to respiratory and skin disturbances, the number of such are few; in most cases, the same stimuli evoke different dreams. For example, the buzz of a fly may make me dream of an electric fan; another person may interpret the buzz as due to a buzz saw; to another it may cause a dream of a hurricane. We cannot specifically explain why there should be such a difference in interpreting the stimulus, no more than we can explain why the sight of an indifferent object should suggest, when awake, one thing to one person and an entirely different thing to another.

Again, when we speak of certain things as instigating dreams we should not ascribe dreaming as dependent upon these stimuli. Many persons think that unless some impression is made on the mind by an external or

physical cause, or by a pronounced mental cause, dreaming is abeyant. We have before given our reasons for believing that dreaming goes on constantly. Accepting this view, stimuli from without or within the body merely govern, more or less, the nature of the dream. They cause dreaming it is true, but no more so than looking at a tree, for example, causes us to think of a forest, a hunt, etc. Thinking was going on before we looked at the tree; likewise dreaming was going on prior to the impression made on the mind by the stimuli.

As regards the power of external influences on the dream, there is scarcely a factor that may not be cited. For instance, one's posture in sleep. Many persons attribute dreams, particularly unpleasant ones, to sleeping on the back, and that this operates to some extent is true. Other persons, who go to sleep on the right side, claim that they have unpleasant dreams if they sleep on the left side; others, used to going to sleep on the left side, say they dream if they sleep on the right side. Doubtless, suggestion plays a part in the latter cases. No matter what side we go to sleep on, we change position many times during the night.

An uncomfortable posture in sleep is mentioned as a cause of distressing dreams, accompanied by a sense of oppression, and nightmare. In changing posture, the contact of one foot with the other has been said to cause dreams of being manacled; raising the arm, fighting; drawing the leg upwards, going up stairs; pushing the leg down, going down stairs. The falling of an arm outside the bed or from an upright position may suggest falling from a height. It is well to note, however, that the position of the limbs may have resulted from the dream, rather than be a cause of the dream. For ex-

ample, if one is dreaming of going down stairs the legs may carry out the act; in such a case a minor somnambulism would be present. Considering that we shift positions often in sleep, and considering the rarity of dreams like the above, we are justified in discounting somewhat the influence of changes of position of the limbs as instigators of dreams.

The condition of the bed and bedclothes may have an influence. If the bed sags a dream of sinking or falling may be instigated. Dreams of being crushed under a heavy weight have been attributed to the sleeper's head being covered by the pillow. Excessive bedclothes, by their weight, may suggest dreams of oppression; by their warmth, fire. Insufficient bedclothes may suggest freezing, or of being in a snow storm; in the latter case, possibly the whiteness of the bedclothes make an impression on the individual prior to his going to sleep. The entanglement of the feet in the bedclothes has been held responsible for dreams of being bound. If the body becomes uncovered, dreams of insufficient clothing may be instigated; a dream of being tortured by savages who were using a giant electric fan was attributed to the exposure of the feet. A tight nightshirt has been ascribed as a cause of dreaming of being hanged; a tight nightcap, of being scalped by Indians; a hot water bottle to the feet, of ascending a hot volcano.

Altitude is said not only to influence the quality of the sleep but the dreams as well. Thus, one who sleeps several thousand feet above sea level is said to have a pleasant thrill as sleep comes on, followed by pleasant dreams. If the sleeping chamber is very high, as on mountain tops, the sleep is fitful and disturbed by weird dream-phantoms. One who sleeps in poorly ventilated

rooms, or in marshy regions, may be troubled by nightmare. As one ascends from sea level, the air becomes rarefied, and physical changes occur, as a lowering of blood pressure; such will account for the points first mentioned, though, of course, they merely instigate the dream or colour it. Disturbing dreams instigated by unhygienic surroundings are usually due to respiratory difficulties. One investigator, Boerner, has succeeded in producing nightmare by lying on the face and closing up the openings of the respiratory organs.

We can best consider presentative dreams by noting the various effects of stimuli on the senses, as on sight, hearing, touch, smell, and taste.

Though the eyelids are closed in sleep most dreams are visual. Rarely do we dream words, and almost never do we dream smells and tastes. Dreams are, because of their visual nature, called visions by many. The term vision was used by Macrobius, an ancient writer, who divided dreams into various classes, as a vision of the night in which one saw something in the same way that it later came to pass. We have various reasons to offer in explanation of the visual nature of dreams. For one thing, it is not absolutely necessary that actual vision be employed in order for an image to be produced in the mind; we have accumulated such a vast store of memory pictures that, even though the eyes are closed, a thought will give rise to a corresponding memory image. Again, it is the nature of dreams to deal with images; as stated, dreams are rarely wordy, nor do they often deal with smells and tastes; consequently what the dream wishes to "say" must, as a rule, be made visual. Even our conversations in dreams rarely are accompanied

with a feeling that the words spoken have been heard; there is a sort of transference of ideas, a conversation in the imagination, the dreamer, of course, supplying all the words that seem to proceed from the various characters. It is well to note that visual dreams have various characteristics. For instance, the objects seen are in more or less constant motion, something in the nature of a motion picture. Vivid colours are generally absent, which may be due to a failure to note colours, or absence of pronounced colours in the dream. The usual colour seen is grey, or a single other subdued tint. Should the dream be described as rich in colours, especially vivid ones, the cause may be headache, or drugs. Dreams said to be marked by many colours are apt to have had the colours supplied by waking thought.

On closing the eyes at night, as well as at other times, it is often possible to catch fleeting glimpses of various, more or less indistinct pictures on the curtains of the eyelids; also, spots of different colours, on a dark background, sometimes dull, sometimes distinct, and which are constantly changing; they may assume giant proportions, at other times they shrink almost to nothingness; they may also move slowly about the dark background, or they may dance about with the rapidity of a whirling dervish. The phenomenon has been attributed to various causes, as the circulation of the blood in the retinal blood vessels, and pressure on the eyeballs by the closed lids, which in turn produces a mechanical stimulation of the optic nerves. According to this view, the spots are due to central (brain), and peripheral (eye) activities. We have before alluded to these visions in discussing the hypnagogic state.

Henri Bergson[1] states that the principal material of which we shape our dreams are the spots which appear when the eyes are closed. "One reads, for example, a newspaper; that is the dream. One awakens and there remains of the newspaper, whose definite outlines are erased, only a white spot with black marks here and there; that is reality. Or our dream takes us upon the open sea—round about us the ocean spreads its waves of yellowish grey with here and there a crown of white foam. On awakening, it is all lost in a great spot, half yellow and half grey, sown with brilliant points. The spot was there, the brilliant points were there. There was really presented to our perceptions, in sleep, a visual dust, and it was this dust which served for the fabrication of our dreams." But, as he says, these impressions, as well as impressions from the ears, the body, outside sources, are merely the material for dreams; they do not produce dreams, the latter being the office of the memory. Doubtless, these spots may influence dreams to some extent in many cases; should the eyes be strained, or headache be present, their influence may be marked. However, countless people are unaware of their existence, and are probably influenced in their dreams little or none by them.

Light falling on the closed eyelids may instigate dreams of being in a burning building, or a conflagration of some sort. The most common light which influences dreams is that of the sun. Weygandt dreamt that he was looking at "living pictures," under magnesium light, and awoke to find the sun just coming from behind the clouds. A lady states that she dreamt of

[1] *Independent*, Oct. 23, 1913, p. 160. Published in book form (*Dreams*) by B. W. Huebsch & Co.

being at a motion picture studio. In order to test her photographing abilities, she and the other applicants for positions as actresses were exposed to a very strong light. The light was so strong as to temporarily blind her. She went into a dark room to recover her sight, and returned for the test in a few moments, her sight having been restored. She awoke shortly after, and found the sun shining on her eyes. Incidentally it might be mentioned that the sun instigated this particular dream because of a conversation the lady had a few days before relative to the failure of many good looking people to photograph well before the motion picture camera. Doubtless she had wondered if she would fail, if she were to make a test, and the sun awakened this thought. Hammond mentions the case of a man who dreamed that he was in heaven and was dazzled by its brilliancy; he awoke to find that the bright light of a fire was falling on his face.

Next to vision most dreams are auditory. These dreams may arise from outside sources, as noises, the hum of mosquitoes for example. Various sensations due to the accumulation of wax in the ear, fullness of the blood vessels, causing ringing in the ears, may cause dreams of storms, floods, falls from heights, etc. After attendance at musical performances, dreams of music are common, due to the persistence of the tones in the ears. Auditory dreams are most common in musicians. Dickens is said to have dreamt that he was dead, and, while in the mortuary, heard the undertaker making his coffin. The undertaker dropped a plank, which caused the "dead" man to come to life. Dickens found himself in an armchair, the instigator of the dream being a carpenter who was mending the garden fence.

Words spoken in the presence of a person in light sleep may cause a dream to be built about them. Curiously, in the dream the words will seem to come last, or the dream will conclude with the incident the words refer to. For instance, some one may remark in the presence of a person in light sleep: "It looks like a storm." The sleeper may then dream that he is out in the fields, that the heavens grow darker, that the wind is blowing, and conclude that a storm is imminent. He may awake, and finding a storm brewing, may believe that his dream was of a prophetic nature. It would seem in these cases, as well as in other dreams due to sources outside the mind, that the mind, while receiving the stimulus, holds it off until it has explained it, and places it at the end of the dream, there being no awareness that the stimulus really came first.

Touch dreams are next in frequency. They may be instigated in various ways, as by the body's contact with the bedclothes, or the contact of one extremity with another. Leonard Guthrie ascribes his dreams of being taken captive by Red Indians, pirates, devils, or masked burglars, and being slowly and painfully tickled under the arm while unable to move or cry out, to sweating under the arms. In Maury's experiments several examples of touch dreams are given. As a rule, touch dreams are unpleasant, causing a feeling of sadness, anxiety, or torture. It has been suggested that this is because the sense of touch is closely connected with the emotions.

Taste dreams are not very common. Most of those attributed to taste have been produced experimentally. At times, indigestion, by producing a bad taste in the mouth, may cause dreams of eating unpleasing food.

Hammond[1] records the following complex dream concerning a young lady who had the habit, from childhood, of going to sleep with her thumb in her mouth. She had tried often to break herself of the habit, but unsuccessfully; finally she hit upon the plan of covering the thumb with extract of aloes just before she went to bed.

During the night, however, she dreamed that she was crossing the ocean in a steamer made of wormwood, and that the vessel was furnished throughout with the same material. The plates, the dishes, tumblers, chairs, tables, etc., were all of wormwood, and the emanations so pervaded all parts of the ship that it was impossible to breathe without tasting the bitterness. Everything that she ate or drank was likewise, from being in contact with wormwood, so impregnated with the flavour that the taste was overpowering. When she arrived at Havre she asked for a glass of water for the purpose of washing the taste from her mouth, but they brought her an infusion of wormwood, which she gulped down because she was thirsty, though the sight of it excited nausea. She went to Paris, and consulted a famous physician, M. Sauve Moi, begging him to do something which would extract the wormwood from her body. He told her there was but one remedy, and that was ox gall. This he gave her by the pound, and in a few weeks the wormwood was all gone, but the ox gall had taken its place, and was fully as bitter and disagreeable. To get rid of the ox gall she was advised to take counsel of the Pope. She accordingly went to Rome, and obtained an audience of the Holy Father. He told her that she must make a pilgrimage to the plain where the pillar of salt

[1] *Sleep and Its Derangements*, 1869, pp. 136–8.

stood, into which Lot's wife was transformed, and must eat a piece of salt as big as her thumb. During her journey in search of the pillar of salt she endured a great many sufferings, but finally triumphed over all obstacles, and reached the object of her journey. What part to take was now the question. After a good deal of deliberation she reasoned that as she had a bad habit of sucking her thumb, it would be very philosophical to break off this part from the statue, and thus not only get cured of the bitterness in her mouth, but also of her failing. She did so, put the piece of salt into her mouth, and awoke to find that she was sucking her own thumb.

Dreams arising from stimulation of the olfactory sense are also uncommon. Hammond states that the smell of escaping gas caused him to dream of a chemical laboratory; the smell of burning cloth, of a laundry, and of one of the women ironing a blanket, which she scorched with a hot iron.

Various body wants, as hunger and thirst, often instigate dreams in which the wants are satisfied. Thus, the starving Baron Trenck, confined in a dungeon, dreamt very frequently that he was enjoying sumptuous repasts in luxurious surroundings. A full bladder or irritation of the urethra, may excite dreams of passing water, leading sometimes to enuresis. Dreams instigated by the bladder are frequently concerned with water, as swimming.

As is well known, dreams may be influenced by physical discomforts. Many individuals can, almost with certainty, bring on distressing dreams by eating at supper or near bedtime, certain combinations of food, as peas and salmon, Welsh rarebit, ice cream and oysters.

Catarrh, adenoids, enlarged tonsils may suggest dreams of suffocation. Cardiac and respiratory disturbances aid in suggesting dreams of falling and flying. Poisoning, whether the result of diseased gums, diseased tonsils, defective kidney action, etc., or from excessive ingestion of alcohol, coffee, tea, drugs, is sometimes referred to as a cause of unpleasant dreams. Opium is reputed as causing pleasant dreams; this is a fallacy. Often the dreams of its habitués are very unpleasant; others have no memory of their dreams. Fevers are said to cause dreams of fire but this happens rarely. As a rule, the dreams of a person in good health are pleasant in nature; the reverse holds good as a rule of those in poor health. Unpleasant dreams which are more or less habitual are best considered as indicating some disturbance of health, which disturbance may be physical or mental.

Among mental impressions inciting dreams may be mentioned a vivid experience of some kind. For example, a doctor friend says that at the age of sixteen he witnessed the drowning of a chum; for a long time afterwards the incident figured in his dreams. A lady states that after the death of a brother she dreamt of every detail of the funeral for weeks. Plutarch once said: "When sorrow takes me sleeping I am disturbed by dreams." As a rule, ordinary troubles do not figure prominently in dreams; generally one does not dream of his sorrows until these have lost much of their painful content. Wrong-doers are supposed to dream of their crimes. This may happen occasionally in persons who have a good conscience, but the confirmed criminal rarely dreams of his delinquencies; even when awake

his errors fail to trouble him. Scholz[1] tells us that "King Henry II of France attended the burning of a heretic where the unhappy victim was drawn up and down in iron chains above a slow fire. The man in torture cast a look of agony at the window where the king sat. The king turned away in horror, but in dreams the poor victim appeared to him with the same look of agonizing appeal upon his face." Among other inciters of dreams ghost, murder, and similar stories might be mentioned; these are apt to particularly apply in young persons. The works of Poe are potent inciters for many. Usually when one has been much impressed just prior to going to sleep by something weird, a very slight physical or external stimulus will be sufficient for the impression to become acted out in dreams.

If dreams depended entirely on such stimuli as have been mentioned, we would dream little or none. A great percentage of the dreams recorded as showing the influence of somatic and peripheral instigators in sleep were experimentally produced, and, of course, natural sleep is free from these stimuli. As before stated, very few dreams can be definitely traced to external or physical instigators. Many of us regard indigestion as a very potent inciter, but that it is overemphasized is shown by the fact that most of our remembered dreams occur in the morning, when the stomach is practically empty. Again, very many vivid dreamers are free from indigestion and other discoverable physical impairments.

It is true, however, that dreams may be influenced by external and physical stimuli. When these act, the dream may be explained in the following way: The

[1] *Sleep and Dreams*, 1893, p. 61, English Translation, Funk & Wagnalls Co.

stimulus reaches the brain through the sensory organs, making an impression sufficient to obtain recognition. The brain then attempts to account for this impression, and in order to do so calls forth an image, or images, which seems to be most suitable. Any one stimulus may have a resemblance to a number of memories, which memories may be new or old, familiar or unfamiliar to waking consciousness. Sleep relaxes the mental tension, thus permitting a number of memories to rush forth, some of which may have only a slight relation to the stimulus, and which would in waking thought be dismissed. Will power is abeyant, asleep; we are unable to discard memories which are not to our liking, or memories which are absurd, considering the stimulus. We must take the memory offered; sometimes, a number of memories will crowd into consciousness, fuse with one another, and thus produce a more or less fantastic picture. In general, sleeping consciousness will seize the first memory offered it, and this memory will be likely to be one which is the nearest related to the stimulus, and which is at the same time of more importance in the psychic life than other possible memories which the same stimulus might evoke. This memory will give rise to other memories by association. Slight resemblances which the first memory has to other memories will be seized, and owing to the fact that the mind is in a state of disinterest, is not busy keeping back material which seems to have no relation to the image first presented to sleeping consciousness—in fact, is unable to exercise will-power, there will be a swift change of scenes and incidents. For example, a mosquito might bite me while I slept. Of many possible ideas, this stimulus might give rise to the idea of being prodded

by a savage who was using a long spear. Then my dream thoughts might concern themselves with jungles, various animals, and so on. This would be because the thought of savages gave rise to memories with which savages were associated. Thus savages live in jungles, jungles contain animals, etc. One thing suggests another and from a simple suggestion enough material may be derived to promote an indefinite amount of, and varied dreaming.

If dreams traceable to sources outside the mind should strike one as absurd, we should not cast reproaches on the mind's interpretation of the stimuli. For instance, one may think that to interpret the sting of a mosquito as due to the prodding of a savage with a long spear exemplifies feeble reasoning powers. However, the fact that the mind interpreted the stimulus shows that a certain attention,[1] judgment, and reasoning were applied to the stimulus. The reasoning was, of course, poor, contrasted with waking reason. But considering the difference between the faculties available for dream activity, the interpretation was not so very illogical. In sleep the mind has not actual sight to aid it. Again, stimuli reaching the brain in sleep appear magnified, just as the pains of the day seem worse, or magnified, when the distractions of the day are removed. Moreover,

[1] It has long been known that certain stimuli will cause awakening quicker than others. Thus, we are awakened when our own name is called sooner than when an indifferent name is uttered; a mother will awake when her babe cries, but sleep through other sounds of even greater intensity; a nurse is aware of the slightest change in her patient; a telegraph operator will awake when his station is called, etc. We may explain this as a response to an accustomed stimulus, something in the nature of a reflex action.

if we reasoned in sleep as we do when awake we would not rest. Sleep is intended to rest the higher mental faculties particularly, which have been much employed in the waking state; sometimes dreams make use of these higher faculties to some degree, but in such cases the sleep is not the usual sleep, and the individual is not refreshed by it. In sleep the will is quiescent; the relaxed state of the mind permits many images to appear which waking consciousness could dismiss; the criticism, the reasoning, is below par. The mind in sleep has feebler faculties at its disposal but it makes good use of them. And considering the great power sleep has in opening the door to forgotten memories, its imaginative flights, etc., we have good reason to credit it with more ability than it ordinarily receives.

We will find on study that the majority of our dreams are associated with some incident of the past twenty-four or forty-eight hours; we might say that the dream begins with this incident. Often the incident used is of very slight significance, or seems to be; we have reason to think that the dream rarely concerns itself with the non-important. A transient thought of home, sickness, death, etc., a scrap of conversation, a picture casually noted, and many other things that seem of no moment in the daily life may instigate the dream. This incident links itself to other incidents with which it has a relation, even slight. The memories that are called forth by association pour forth into consciousness, and pierce far back into our mental life, even to early childhood.

We may understand how, from an apparently trifling event of the day a long dream may arise, by studying one of our own dreams. If we write down the dream

as we remember it, and take up, say the first sentence, and allow our thoughts to flow forward without criticism in connection with the sentence, we will find that we have enough material to fill several pages. If we go through the whole dream in the same way we will have enough material to occupy a dozen or more pages. There are some psychologists who believe that the thoughts which are elicited by a study of the dream, as in the above mentioned manner, are really the thoughts which have made the dream. Be this as it may, we can learn from the method how many associations a single thought may give rise to. By paying attention to our dreams, we will soon note how frequently they are prompted by an incident of the previous day, and how infrequently a physical disturbance can be held accountable for them.

Just what incident of the day the dream will select is a matter not easily determined. We may conceive that as we lull ourselves to sleep and the mental tension relaxes a number of thoughts which have a relation to the day's activities pass through consciousness. One or more of these is held up, retained in consciousness, because it is really of more significance than it seems to be, and because consciousness has noted this. Then are unfolded countless thoughts which have an association with the selected thought: which unfolding we call the dream.

It has been stated that the dream chooses material which is of significance to us. By this it is not implied that the dream thoughts are of so great importance as the psycho-analysts believe; merely, that out of the many incidents of the day the dream chooses one which,

unknown to us probably, has an association with our present or past interests. The incident may be of significance to us, through its associations, because it has a relation to our desires, hopes, ambitions, present or past; because it is reminiscent of pleasure or pain, experiences which have excited our attention, which have had some influence on our thoughts, even our lives.

Accius said long ago: "It is no wonder if what men practice, think, care for, and do when awake, should also run in their heads, and move them when they are asleep." If a dream concerns itself with such things then it is certainly dealing with something of significance to us. Dreams are naturally seekers of past experiences. And should it depict persons, places, and things which have figured in our pasts, then it does so because some incident of the day had an association with these, and because these dream figures or incidents are of more importance to us than many other things with which the dream could deal.

In daily life we can find examples of how our thoughts may be directed along certain paths by something insignificant of itself but which has an association with something of significance. Thus, while walking along the street, or gazing into a window we may find ourselves thinking of certain longings or past experiences; the former thoughts are dislodged. Asked why these old memories should come up, we would usually be unable to explain. They have come up because something has attracted our attention; something has reminded us, if unconsciously, of desires, of former days. Doubtless, in the course of a day we meet with many things which have a resemblance, if slight, to old experiences, but which,

at the time, are unable to bring the associations into consciousness, possibly because directive thinking was too strong, or the reminiscence was checked by some distraction. Yet these impressions are made constantly, and it is in sleep that they are apt to appear, and to serve as the instigators of dreams.

CHAPTER V

PECULIARITIES OF DREAMS

Rapidity of Dreams—Motion in Dreams—Invention in Dreams—Memory in Dreams—Reality of Dreams—Sense of Reality and Unreality Following Dreams—Condensation in Dreams—Symbolism in Dreams—Length of Dreams—Morality in Dreams.

Among the many peculiar features of dreams the celerity of their formation has attracted much attention. As Jean Paul has said, the dreams of one night would take more than a day for their description.

Of the dreams often quoted as demonstrating the rapidity of dreams that of Maury is most famous. He was sick in bed, his mother beside him. He dreamed of the reign of terror at the time of the French Revolution. He took part in the scenes of murder and was himself summoned before the tribunal. There he saw Robespierre, Marat, and others famous and infamous at the time. He was tried and sentenced to death. Accompanied by a great crowd, he was led to the place of execution. He mounted the scaffold, was bound to a board, and felt the knife of the guillotine fall, severing his head from his body. He awoke terrified, to find that a rail over the head of the bed had become unfastened and had fallen on the back of his neck, just like a guillotine, as his mother remarked at the time.

Among other examples is the dream credited to the First Napoleon. He was asleep in his carriage when an infernal machine exploded under it. He dreamed that he was crossing the Tagliamento with his army, where

he was met by the Austrian cannon. He awoke crying: "We are undermined." Between the explosion of the infernal machine and his awakening not more than a few seconds elapsed. Daniel Webster fell asleep while listening to an opposing lawyer read a citation from a law book. He dreamed a long dream, and awoke in time to hear the last words of the paragraph. A former minister of Boston once dreamt that he sailed to Africa and had been in the wilds for a week. In some way he became involved in a dispute with the natives, and was seized, bound, and led to the stake. He awoke with a start, to find that he had been asleep only ten minutes.

The rapidity of dream formation is more apparent than actual. Experimentally there is no proof that thought during sleep occurs faster than in the waking state. What we view in the dream are swiftly changing scenes, many of them incompleted. For the incompleteness we make no allowance. Moreover, we remember as a rule but a few, widely separated fragments of the dream; we fill up the gaps between the fragments with what we think would have logically occurred but which cannot be proved to have occurred in the dream. It is the description of the dream, the description being often coloured by waking fancy, that gives us the illusion that a remarkably long time has been covered by the dream in a brief period. Naturally it takes longer to describe an incident than to act or view it. Again, when the dream is concerned with difficulties we are further deceived, since, even when awake, anxiety makes minutes seem hours.

In our daily thoughts we often accomplish marvellous things in a very short time, and yet this causes no spirit of wonder. For example, I can imagine myself taking

a trip to Europe. The arrangements for the trip, the journey, etc., could be carried out mentally in a few moments, but if I were to describe all these it would take days.

Many of the dreams like Maury's should be discounted. As suggested by Freud,[1] it is possible that such dreams already existed in the mind of the individual in the form of a day-dream. Thus, the individual may have built up a dream in his reveries years before, but which has been entirely forgotten apparently. Some incident during sleep awakens it, and it is unwound speedily, being already made. It is something like making and showing a motion picture: it takes weeks or months to make but when made can be reeled off quickly. Further, many of the dreams may not have been accurately recorded. It is said that Maury's dream occurred when he was a young man, and was not written down until thirteen years later. Even vivid dreams escape memory quickly, and hence dreams that are recorded years after their occurrence are not apt to be exact.

The illusion of rapidity of thought is to be found in certain states of waking life. Most of us are probably familiar with the fable of the Sultan who, in the short time elapsing between plunging his head in water and drawing it out again, imagined that he had journeyed to a far country, married, had seven sons and seven daughters, etc. Also, we may be familiar with the statements of persons who, believing themselves at the

[1] *Interpretation of Dreams*, by Dr. Freud, 1913, p. 397; authorized English translation of 3rd edition by Dr. A. A. Brill. London, George Allen & Unwin, Ltd.; New York, The Macmillan Company.

point of death, claimed that a complete review of their lives passed through their minds in a few moments. What these persons actually visualize are, usually, isolated incidents of various periods of their lives. It is the filling up of the gaps between these incidents that creates the illusion.

Motion in Dreams

In our dreams we seem to walk, talk, and perform various other actions, yet we do not actually do any of these things. As Cicero remarks, if it were required that we actually do all we dream of doing it would be necessary that every man be bound to his bed on going to sleep.

The failure of actual movement to accompany dreams should cause no wonder. We seem to move simply because we imagine that we move, and as long as we imagine that we move we are able to perform uninterruptedly in the dream. Normal sleep requires that actual movements be abeyant, and for this reason the motor centres are quiescent. If movement had to actually accompany the thought of such, sleep would be unrefreshing and dream life practically impossible. Again, under the same conditions, waking imagination would suffer. In our waking thoughts we often imagine that we are playing golf, tennis, etc., and yet we make no actual movement corresponding to our thoughts. We may say that in sleep we do not move actually because we do not will to move; we move in the imagination only.

It happens at times that the dreamer does make gross movements, as sleep-walking, somniloquy or sleep-talking. When this occurs the sleep deviates from the normal;

the motor centres, in place of being quiescent, are awake and under the control of the dream. In waking life, intense interest in a subject, or absent-mindedness, often allows the imagination to cause response from the motor centres; for example, talking to one's self.

It happens, also, that we sometimes desire to move in the dream but are unable to do so. In these cases the dream usually occurs during light sleep, the motor centres being unduly asleep and the sensory centres unduly awake. This is also an unnatural state. We will again consider these abnormalities.

Invention in Dreams

As Addison remarks (*Spectator* 487), "There is not a more painful action of the mind than invention, yet in dreams it works with that ease and activity that we are not sensible of when the faculty is employed. For instance, I believe every one some time or other dreams that he is reading papers, books, or letters, in which case the invention prompts so readily that the mind is imposed upon, and mistakes its own suggestions for the composition of another."

The facility of composition in sleep is more apparent than real. What we compose or read in dreams is, for the most part, matter with which we are already acquainted, and in the same form in which it occurs in the dream. Being already present in the mind, and not requiring actual composition, as would be required in building a new structure by directive, creative thought, it can be speedily dramatized by sleeping consciousness. Often we deem our dream compositions excellent; waking reason and judgment consider them mediocre, or

poor. Exceptions may occur, but we are generally safe in concluding that we are capable of no greater ability when asleep than when awake.

Such conversations as we conduct in dreams proceed, of course, from ourselves, though in the dream we may not be aware of this. Thus, Dr. Johnson dreamt that he was in an argument with a man, the latter exceeding him in points of wit; on awaking, Johnson's chagrin was appeased by his realization that he had supplied the wit for both characters. In dreams all that seems of sudden suggestion is attributed to another person; we divide our personalities. Considering that the speeches of the dream images, no matter how many there may be, are supplied by the dreamer himself, it may be asked if a somniloquist actually speaks the words of each of the characters. Practically always he says the words which he believes are his own.

Memory in Dreams

It has long been known that in dreams we are often able to recall more than when awake, of course involuntarily. Maury states that as a child he used to go from his native city, Meaux, to the neighbouring Trilport, where his father was building a bridge. One night, in adult life, he dreamt that he was a boy again, and that he was playing in the streets of his native Trilport. A man approached him, wearing some sort of a uniform. Maury asked the man his name. The man introduced nimself as C . . . , and said that he was a bridge guard. On awaking, Maury asked his old servant if she remembered a man by that name. He was informed that the

man used to be a watchman on the bridge that Maury's father was building at the time the dream pictured, and that the uniform was exactly like that worn by him.

Delebœuf, in his *Le Somneil et les Reves,* discusses his dream in which the botanical name, "Asplenium Ruta Muralis," appeared as familiar. On awaking he could not place it. He found, long afterwards, the name written in his own handwriting in a collection of ferns and flowers. Swift[1] mentions the case of a man who spoke Spanish almost exclusively when a young child. Later in life he forgot the language so completely that he was unable to recall voluntarily more than a few isolated words. In sleep, however, he frequently talked fluently and intelligibly in the language.

Probably most of us have noted from personal experience how reminiscent the dream is, and how well it pictures characters and scenes within the range of our experiences but which we are unable to voluntarily recall. When we recognize the dream images on awaking, we are not likely to be perplexed, but if the images cannot be placed some of us may tend toward a supernatural view of night life. However, we should be mindful of the fact that we have had many experiences which consciousness cannot identify. Sometimes this is because the experiences come to mind in fragments; they do not give rise to ideas by which they can be easily associated with some actual occurrence. Sometimes, too, the experiences were such as made but an insignificant impression, as far as emotional accompaniment is concerned, on the mind. Or it may be that the experiences we are unable to identify have been perceived subcon-

[1] Op. cit., pp. 214–215.

sciously; it might be said that they passed so rapidly through consciousness as to be beyond the latter's power of recognition when again met with.

The hypermnesia of dreams may be explained by saying that sleep opens the door to the unconscious mind, where all past experiences are preserved in all detail. But a better understanding of it may be obtained by bringing to mind the changes incident to sleep. Sleep is its own world; it removes one from the distractions of waking life, from mental tension, both of which are antagonistic to accurate reminiscence, especially of events that have long since passed into the limbo of things. Images come and go uninterruptedly; they are quickly associated with other images to which they bear a marked or slight relation, and, since there is a poverty of the creative ideas which characterize directive thinking, the dream must concern itself with past experiences; these it tends to exhaust as the dream progresses, dealing more and more with the incidents of the dim past. Since the mind retains its impressions intact, any experience which is called forth from the recesses of memory is depicted in all accuracy.

While hypermnesia is probably more common in dreams than in waking thought, forgotten memories may also be noted in delerii, under the influence of drugs and anesthetics. Under suitable conditions, one may, with practice, be able to resurrect incidents of long ago more or less intentionally. The conditions are, principally, a removal of all stimuli apt to occupy consciousness, and abstraction. Sometimes a quiet, semi-dark room, and closing the eyes, permitting the thoughts to proceed without any attempt at criticism or direction, will meet the requirements. Some persons employ crys-

tals, and are able to discover lost articles, and peer into their pasts. By the association test, psycho-analysis, and other methods employed by psychologists in an effort to bring to consciousness incidents of the patient's life which may be at the root of the neurosis for which treatment is sought, experiences which occurred as far back as childhood are often awakened, in exactly the same way as they actually occurred.

Reality of Dreams

That we should accept all dream images and incidents as real, however absurd they are to waking judgment, has caused some discussion. It is, however, necessary that we accept all that happens in dreams as actual, else we would neither sleep nor dream. In semi-sleeping states, when waking critique is not entirely dormant, we may reason that what has flitted through the mind is only a fancy, a dream. And, usually, this reasoning occurs when something unpleasant has been in consciousness; the painful idea permits a greater exercise of reason because it throws the balance between sleeping and waking nearer the latter. The deeper the sleep the further are we removed from the employment of the reasoning of waking life, this being for the purpose of permitting mental rest.

We may attribute our acceptation of all dreams as actual occurrences to the inferior mental powers at sleep's disposal. The critical judgment, logic, selection, typical of directive thinking are at a low ebb; there is a tendency to flights of ideas, a hastening of some scenes, a retardation of others. Thoughts, arising by associations, quickly come and go; fantasy has control; there

is an increased openness to suggestion, and sleeping consciousness is practically forced to accept without question whatever may occur. Often, too, the dream deals with childhood; the dreamer is in fancy a child again, and so reverts to childhood views and credence.

Imagination will sufficiently account for the reality feeling of dreams; and should rob dreams of much of their apparent absurdity. For example, one dreams that he is dead; he may fancy himself in a coffin, yet he seems to see and hear, which fact causes him no surprise, and which is considered nonsensical only when waking criticism submits the dream to inspection. A person actually dead cannot, of course, employ the senses, yet in the case of the dreamer the demise is only imaginary. But awake or asleep we are unable to imagine anything without, at the same time, employing some or all of the sensory faculties; for example, if, when awake, we imagine ourselves dead, we will, in imagination, see various things, hear conversations, etc. Imagination makes no distinction between the real and the unreal; and when imagination is at its best, as in sleep, the apparent actuality of all that occurs is highest. The separation between the real world and the artificial world is the property of the higher reasoning powers. Sleep allows the imagination to run riot; therefore, all that takes place in dreams is accepted as real because it seems real.

Sense of Reality and Unreality Following Dreams

A rather distressing sequela of some dreams is the feeling that what has been dreamed has been actually experienced before; but the individual is unable to place

the experience. Thus a questioning spirit pervades the mind, causing, often, much perplexity and distress. Rossetti, who was neurasthenic, refers to this feeling, apart from dreams, in *Sudden Light*. Coleridge, whose mind was practically divorced from the realities of life, and who lived a waking dream almost constantly, also alludes to it:

> Oft o'er my brain that strange fancy roll
> Which makes the present while the flash doth last,
> Seem a mere semblance of some unknown past,
> Mixed with such feelings as perplex the soul
> Self-questioned in her sleep.
>
> —*On the Birth of a Son.*

The feeling that what is seen apparently for the first time is really an old experience is not rare; cultivated people, especially those who have travelled and read extensively, seem to be particularly familiar with it. Incidentally, it might be mentioned that the same feeling has caused some persons to believe that they had a previous existence, in which the things which gave rise to the perplexity were first encountered.

This sense of familiarity is explainable in many ways. Though we have had countless experiences, we are usually able to recognize them whenever they come to consciousness. Our dreams, however, lay stress upon the significant as well as the insignificant incidents of our varied pasts. Should one of the insignificant experiences be portrayed by the dream, waking consciousness may not recognize it, though there is a feeling that it has been met with before; the failure to place the experience is hardly remarkable since our minds are crowded with experiences, some of which we cannot identify if for no other reason than that they occupied con-

sciousness for a very brief period. Again, many dreams concerned with childhood days bring to consciousness isolated, commonplace incidents which are comparatively of little psychic importance, and which, therefore, are not easily placed. We may recognize dreams of childhood incidents by noting our own size or that of the other images. If things look very large, or as if seen from a distance or from the end of a long road the dream is usually a childhood reminiscence. Sometimes the sense of familiarity following dreams is due to redreaming a "forgotten" dream. Again, we should be mindful that fantasies are available for dream life, that no distinction may be made between those that were entertained long ago or recently; considering the innumerable things one thinks about, it is only natural that consciousness may not be able to identify all of these, though aware of the fact that they bear a vague semblance of familiarity.

In some instances it is very likely that the memory plays us false, crediting a really new experience to something that happened before. However, it is extremely doubtful if the familiarity feeling, following dreams or not, would ever justify a belief in a prior existence. Throughout our lives we have been seeing various persons, reading books descriptive of various places, building up structures in the imagination, etc. If I visit Italy, for example, really for the first time, and note a church or other scene which strikes me as having been seen before I have countless explanations more plausible than that I once lived among these scenes, ever so long ago. Possibly the motion pictures implanted this scene in my mind; possibly I saw the scene in a picture book. At any rate, the inability of the

mind to place the incident is of no great moment since it would be a supernormal mind indeed that could fully recognize everything that had made an impression upon it.

Some dreams are, of course, fantastic, though fashioned out of material with which the dreamer is acquainted. For example, one may dream of flying; true, no one has as yet been able to fly without employing mechanical devices which in many dreams of flying are dispensed with. One writer cites this as contradicting the statement that dreams are founded on experiences; however, very few of us have not imagined the sensation of flying, and we have seen birds flying; thus, it is seen that this objection is not well founded. Though we accept dream experiences as real while dreaming, we dismiss from mind on awaking those that have had no actual foundation. For example, if we had a dream of flying we would be well aware that such never occurred actually. In ill health, mental or physical, and particularly in hysteria, the dream may seem so real as to be considered an actual occurrence.

On the other hand, dreams sometimes make such a pronounced impression that the real world seems unreal. The individual acts more like a dream character, is mentally puzzled, performs daily acts mechanically, pervaded with the idea that he is living in a dream. Familiar objects look unfamiliar: one may even doubt his own existence. Such feelings may follow directly after a dream and disappear suddenly, or they may come on slowly and last for an indefinite time. Usually they cause much anxiety. Generally the persons afflicted are of pronounced nervous type. Day-dreams are more often provocative than night-dreams. In these cases the

attacks may occur at any time. They are due to the individual's living so much in an artificial world, created by fancies, that a grip is lost on the real world.

Condensation in Dreams

One of the most interesting features of dreams is their wonderful condensation of persons, places, and things. For example, a dream scene may really be made up of several places we have seen: a dream person may have traits of feature or manner that belong to two or more persons. For this reason we may doubt that dreams are founded on actual experiences, since the dream characters or scenes are not to be found in real life in exactly the same form as in the dreams.

The condensation of dreams is sometimes explained as due to fusion of two or more images coming to sleeping consciousness at about the same time. Most of us are probably familiar with dream objects which change as we look at them; for example, a lady dreamt that a ghost sat on the end of her bed: this soon changed to her mother's image. Such changes are probably due to some likeness which the dream figure creates, the likeness replacing the first dream character. In the case mentioned, probably the ghost (wearing a white gown) suggested the dreamer's mother because the dreamer had often seen her mother in a white night gown, and sitting at the end of her bed. It is not to such features of dream life that condensation refers, but to a combination in the dream character of several features possessed by several persons or things. For instance, if the ghost in the dream mentioned had certain physical characteristics, as hair and eyes of the dreamer's mother

and the remaining characteristics were those of a ghost, this would be a condensation. In passing, it might be mentioned that the characteristics of the mother would usually escape recognition.

As stated, some would explain the condensation as due to two images coming to consciousness at the same time. In the example given, the mother's image and the ghost's image, resulting in a replacing of certain characteristics of one by characteristics of the other. However, we will find on study that it is the effort or work of the dream to produce such condensations or combinations. The object is to present a situation that would be otherwise complicated in as brief a fashion as possible.

In the ordinary type of condensation the dream image, if concerned with a person, has features characteristic of many persons, but which features are not possessed by each of the persons in common. In the dream the image may have the face, for example, of one person but is understood in the dream to have a certain name—which is really not the name of the person whose face is portrayed. Or the visual features may be made up of those of many persons. Or the dream image may act in a manner peculiar to a person who seems absent in the dream. The same condensation may occur with places,—namely, a dream scene may be made up of various places we have viewed.

This condensation often serves a purpose. For example, if two persons are hostile toward me, the dream image may have the physical characteristics of one of these persons, and may act in a manner characteristic of an absent person. The image, therefore, condenses individuals who represent a common fea-

ture—their hostility. Usually, the meaning behind the condensation is not recognized by the dreamer: this serves to preserve sleep, since if the meaning were recognized anxiety might be caused.

Condensation may occur with places: also with animals and things. A scene, really a condensation of many places, may result from the mind's having noted a resemblance between the places, or in which certain related incidents occurred. Similarly, animals and things may be composed of various likenesses which the mind has noted. A condensation may even take place of animals and humans. For instance, a dream image may have a pig's head, the body of a certain man, or other combinations. This might have resulted from the thought that this man was a pig,—a squealer, a boarish sort of a person. The condensation of dreams is the dream's effort at brevity, to combine things which have a likeness.

Condensation may also occur with words, and this is what makes some dream words sound like gibberish. However, they can with study often be separated into their component parts. For example, in a dream studied by Dr. Brill, the dreamer sees a man pointing to a sign, which reads, *Uclamparia, wet.* Uclamparia was found to be a condensation of eucalyptus and malaria. Such word-condensations or fusions are often called neologisms.

Symbolism in Dreams

Another of the many interesting peculiarities of dreams is their language, namely symbolism. At times the dreamer is able to recognize the symbolism but most

often it escapes him. For example, a thoughtful person who dreams that he is being prodded by some one who is using a sharp instrument of some kind, and who awakens to find that he has been bitten by an insect has no difficulty in understanding that the prodding was symbolic of the insect. In other dreams the symbolism is a little more complex; for example, the labouring heart sometimes causes dreams of driving panting, sweating horses up hill; in this case, the horses symbolize the labouring heart. In other dreams the symbolism is even more difficult. Thus, in a dream we may see a friend in a hole in the ground, or caught beneath boards. Such a situation would seem to have no particular meaning, yet if it occurred to us that we had thought of our friend as likely to get himself into a hole, in a tight place, into difficulties in other words, we might understand that the dream made our thought appear fulfilled, and symbolized the thought.

Concerning the dream's use of symbols there has been much discussion. However, it is a fact that dreams make use of them, for without symbols dream-life would be almost impossible. Moreover, symbolism is not peculiar to dreams, for our language, our daily thoughts are full of it. We have statues symbolizing famous persons, heroic deeds, battles. Medicine has the caduceus as its symbol; medicine also makes use of various signs symbolic of the amounts of certain specified drugs to be used in preparing the prescription, and signs denoting the way in which the medicine is to be employed. The Red Cross signifies humane care of the injured, the sick. We have flags symbolizing each country. Business employs many symbols, as Socony standing for the Standard Oil Company of New York. Religion has a

great number of symbols; thus, statues symbolize the saints, baptism symbolizes purification, Good Friday the Crucifixion. The common idea that Friday is an unlucky day probably originated from Christ's being crucified on Friday. The notion that thirteen is of ill-omen is probably due to the fact that Christ had twelve apostles one of whom was a traitor; Christ plus twelve apostles make thirteen; especially significant, in some minds, is thirteen at table, also Friday the thirteenth. The wedding ring symbolizes eternity; each flower, colour and jewel has a symbolic meaning associated with it. Indeed, one might quote page after page of symbolisms in almost daily use.

Symbols are used for many useful purposes. In some instances they are employed for distinction, brevity, identification, as Socony. Sometimes they are used to rob unpleasant ideas of their associations. For example, death is often referred to as "going West," "passing away." If the person has no unpleasant ideas associated with death he may speak of it as "kicking the bucket," "petering out," "passing in the checks," "shoving up the daisies." If a certain thing is tabooed it is apt to have a number of symbols; this is quite true of sex matters, as "sowing wild oats," "animal passion," "living a fast life." Things of universal interest, as love, have innumerable symbols, as "cooing," "sweet on one another," "keeping company." Symbols are often used as witticisms. Thus an intoxicated person is said to be "pickled," "canned," "stewed," "soaked." As a means of showing contempt a person may be referred to as a "sap head," "solid ivory," "a piece of cheese." In the underworld any number of symbols are employed, as "mouth piece," for a lawyer;

"gay cat," a young boy used to beg and steal; "harnessed bulls," meaning uniformed officers; "hacks," meaning private watchmen; "the cannon" or "wire," meaning a pickpocket; "the old man" or "can opener," meaning a heavy instrument used to open small safes; "getting the office or high sign," meaning a signal from the outside man that all is well.

Dreams are apt to use symbols more than waking thought. This is because practically all dreams are of a visual nature, and the thoughts must be dramatized accordingly; obviously, symbols which can be most easily made into images are preferred. In dreams one is practically in the same position as a person who had to act out what he wished another person to understand. We might compare the dream to plays in which the actors say nothing, acting out everything (pantomime). And as it is necessary to condense the thoughts of a pantomime performance in order that the play will be completed in a reasonable time, so must a condensation occur in dream plays.

If dreams appear absurd it is often because we fail to understand their symbolism. A person kicking a bucket in a dream would not suggest to many of us the probability that death was symbolized; a person having a pig's head suggest the thought that a squealer, a betrayer was meant; a man with a pile of rocks, suggest riches. Moreover, some dreams may use symbols so freely that many of them are likely to escape the recognition of even a person familiar with dream life. Dreams are, also, swiftly acted, and the dream does not wait for us to study the significance of those portions which we fail to grasp. We are somewhat in the same position as we are at the theatre; the performance does

not wait; we look on endeavouring to comprehend the significance of what we witness, but if the significance of some action escapes us we must pass this by, else miss the succeeding portions while we ponder over what has already occurred. In dreams, however, we are denied the privilege of pausing.

Without a knowledge of symbolism it is difficult, if not impossible, to properly understand certain dreams. Some dreams are comparatively free from symbolisms while others are replete with them. This is a matter which depends greatly upon the thought habits of the individual, some persons being more or less habituated to thinking symbolically. While some symbols are identical for many persons, in most instances each symbol will usually be found to vary with each dreamer; further, one symbol may have a variety of meanings just as one word may have different meanings. Thus, a can of soup may symbolize nitro-glycerine to a safe burglar but something entirely different to one who does not follow this profession. It follows, therefore, that the meaning of the symbols, if any, in a given dream cannot usually be told offhand, even by an expert in dream analysis, unless the dreamer makes known the thoughts on which the dream has been built.

From the foregoing, it is hoped that the reader will not conclude that a knowledge of symbols is the key by which all dreams may be understood. As stated, symbols vary with the dreamer; again, one symbol may have a variety of meanings to the same person. Though the writer feels convinced that dreams may, and often do make use of symbols, he believes also that many dreams do not employ them at all; and that, when present, their object is not chiefly the deception of the dreamer by

hiding unethical thoughts, as some psychologists believe, but merely to meet the requirements of the visual nature of most dreams. Where the dreams are purely or mostly visual, symbols are more apt to be found. The psycho-analysts have formulated a number of symbols which are supposedly constant, but it is hard to conceive that these symbols are as invariable as the psycho-analysts allege, or that they are so much of a sexual make-up. The psycho-analysts, or many of them at least, seem to be suffering from "fixed" ideas. In an effort toward making all things agree with their views, they have seized certain truths which are generally applicable to a limited extent, and have disregarded or minimized others that have as much, if not more, bearing on the problems with which their theories are concerned. Human thoughts, and human actions as well, are too complex to be explained in any one way. However, if we believe that dream symbolism is not sinister in its meaning, and that its meaning is a factor which varies with the dreamer, we will avoid burdening our minds with one-sided, imaginative ideas.

Probably the following example of the dream's use of symbolism will give the reader unfamiliar with the subject some idea of the matter.

I dreamed that I was leaving my room at a hotel. The hotel was peculiar; it had a great number of hallways, twists, and turns. The proprietress objected to my leaving; she said that there was to be an entertainment at the other side of the hotel. I argued with her: I failed to see how I would be interfering with the entertainment, etc. The dream scene quickly changed. I thought I was in the lobby of a theatre. The theatre had a ticket office almost on the sidewalk, and another

well inside the lobby. There was a crowd of people present. I recognized a young man, who was sitting beside a grey-haired, old man; the latter seemed to be blind. He was introduced as the young man's father.

There are many interesting features about this dream. For instance, the hotel with the many hallways was identified with a hotel in Rutland, Vermont. While there I had noted this, actual peculiarity. The theatre, the shifting to which was doubtless due to the lady's saying there was to be an entertainment, was identified with a theatre in New York City, where I had been a day or two before my trip to Rutland. Our chief interest in the dream is with the young man's father. I was fairly well acquainted with this young man some ten or more years ago. He had two brothers and a mother living. Whether or not his father was living I did not know; I had heard that the father was addicted to alcohol and lived loosely, and had been denied entrance to his former home. I had not heard that he was blind, however. In my profession I occasionally meet with persons blind because of alcoholism; also blind because of venereal disease. In fact, a day or two before the dream I had examined a patient who was blind, probably because of alcoholism; she had a bad moral history in addition. This examination was probably the instigator of the dream. In the dream the blindness of the young man's father stands for, or symbolizes intemperance and dissolute living. But like all symbols, this symbol might mean something else to another dreamer. For example, a person might dream of being blind, or of some one else who was blind, and the blindness might symbolize a groping for something desired with an inability to find it; it might symbolize ignorance,

darkness, and many other things. However, in my own case, since the contact with a blind man would be likely to stir up my professional interest, the blindness symbol was of the nature given, especially since I was already conversant with the man's history.

The Length of a Dream

How long is a dream? This is a question not answered easily. It is probable that we dream many different dreams in the same night. Usually, dreams are ever changing, incomplete, moving swiftly from one incident to another. In waking life there is a somewhat similar shifting of thought; for example, a conversation of a few minutes' duration will embrace many topics, none of which have been dealt with to any extent. Often, however, the dreams of the same night are closely related to one another, and are but various aspects of the same theme. Freud[1] calls attention to the dream of Pharaoh, recorded in detail by Josephus (*Antiquities of the Jews, Bk. II, Chap. III*). After telling the first dream, the king said:

"When I had seen this vision I awaked out of my sleep, and being in disorder, and considering with myself what the appearance should be, I fell asleep again, and saw another dream much more wonderful than the first, which did still more affright and disturb me."

The incompleteness of many dreams will help to explain why we rarely meet with the dangers which seem

[1] *Interpretation of Dreams*, by Dr. Freud, 1913, p. 309; authorized English translation of 3rd edition by Dr. A. A. Brill. London, George Allen & Unwin, Ltd.; New York, The Macmillan Company.

to threaten us. Often we are on the road to awaking when the dream occurs, and we awake before the dream is completed. Again, the emotion caused by the dream may be responsible for the awakening.

What we remember of a dream is not all we have been dreaming about. We recall but fragments of the dreams, and this is another reason why dreams appear to be chaotic. It is something like recalling disconnected thoughts gleaned from a book, or reading miscellaneous pages. If we read the book from the beginning we would find that it had sense; likewise, if we remembered all the parts of a dream we would find that it, too, had sense.

In dreaming, especially as regards vivid dreams, women have the supremacy. This is because their lives are more emotional than are those of men. Women are also given much to reverie, and it is from reverie that many dreams proceed. Again, women are probably more interested in dreams than are men; they thus pay attention to them and try to recall them. Since they are able to recall a large percentage of their dreams, they receive credit for superiority in dreaming.

Women also enjoy the distinction of seeing their own faces in dreams more often than do men. This has been ascribed to their frequent use of the mirror, which acquaints them with the finer aspects of their features: pretty women are supposed to see their faces in dreams more than the plain featured. As a rule, we do not see ourselves distinctly in dreams, particularly our faces; but we seem to feel that we are present. This is probably no great peculiarity since in waking life we are not always well aware of our facial or other characteristics. We have an idea as to how we look,

but another person has a better impression of our features than we have ourselves.

Morality in Dreams

The fact that we are often ourselves guilty of crime in dreams without feeling remorse, and that we calmly look upon others performing evil, has prompted some writers, as Schopenhauer, and Scholz, to state that these dream attitudes bespeak the dreamer's true nature. According to this view, Dionysius, the Roman emperor who had his subject, Marsyas, decapitated because the latter had dreamt of cutting the emperor's throat, convinced that assassination must have been the subject's waking thoughts, was right. It is possible that the thought had been in the mind of Marsyas, yet we all occasionally think things which we immediately regret, or dismiss as beneath us, or in any event would not carry out. Be this as it may, many other students of dream life wish to be held unaccountable for their transgressions in dreams, inasmuch as dreams are errant, *per se*, and in no way truly indicative of the dreamer's real character. Indeed, St. Augustine thanked God that He did not hold him responsible for his dreams. The fact remains, however, that whether or not we consider ourselves culpable, we always suffer a certain amount of shame on awaking from an "unlawful" dream, in spite of the popular saying, "I wouldn't dream of such a thing," implying that for what happens in the world of dreams one must be held blameless.

As to one's responsibility for the morals of dream life, we must answer yes and no. If we consider that dreams of murder, for example, are occasioned by phys-

ical sensations, the dream is simply an explanation of these sensations. As Ellis points out, murder is for all persons the most serious of crimes, and if in the dream we strive to escape without first manifesting sorrow we act as we doubtless would were we guilty of such a crime in actual life. Self-preservation is the first law of nature, and when one is beset and endeavouring to save himself he has no time for the finer emotions. For dreams instigated by physical or external causes, we cannot be held accountable.

If we experience no regret for the criminal acts of dreams, this is also explainable by the fact that dreams are sometimes symbolic. Dreams of murder, for example, do not always mean actual murder, and the sleeping consciousness recognizes this point. What the symbolism is, in any given case, is a matter that can be ascertained only by analysis. In passing, it may be said that we react in the dream to what is recognized as concerning ourselves pretty much the same as in waking life.

There are other dreams which approach more closely the immoral, namely sexual dreams. Sometimes these proceed from organic excitation during sleep, in which case the dreamer is hardly responsible. At other times the individual is not faultless. One who spends much of his time in reveries where wanton thoughts hold sway is likely to find his dreams more boldly realistic. The day-dreamer of lust is, therefore, responsible to a great extent for the nature of the dreams, and unless the mind is clean when awake one may expect it to be filthy when asleep.

Regarding sexual dreams, their occasional occurrence is not a matter for concern. Some charlatans who prey upon the public claim that these dreams, even if infre-

quent, weaken body and mind; this is erroneous. Frequent sex dreams may indicate many things, as excitations due to local abnormalities, or strong sex instincts. The idea prevalent among certain classes that these dreams indicate the need of actually satisfying sex desires is likewise erroneous. Unfortunately, too many people, often to their sorrow, still cling to that antiquated and false notion that it is necessary, for some unaccountable reason, for youths or unmarried adults to "sow wild oats." There is no more necessity for this on the part of the man than on the part of a woman. While the writer does not wish to moralize, it would be very easy for him to point out very many instances of blindness, certain incurable paralyses and insanities, and innumerable other troubles, that have resulted solely from "sowing wild oats." If righteousness will not suffice to restrain the impetuous, if the individual will not recognize that his plea that "sowing" is necessary is merely an excuse and not a fact, then fear of the consequences surely should deter him. Practically all those persons who barter their womanhood are diseased; further, it is only rarely that their diseases are apparent. Even though an individual's sex instincts should be strong, these can be removed or sidetracked, their energies being used up in suitable ways. Should the individual feel that he is unable to do this for himself, a competent medical psychologist will direct him.

If immoral dreams—in which we include all dreams which deviate from the sense of righteousness which is present when awake—are to be considered indicative of one's inner character, then every one is immoral at times, for these dreams occur to all persons irrespective of their conduct in waking life. Unless habitual, they are far

from being indices of the true character. Such dreams usually tell of what the dreamer knows, for one cannot dream of what he does not know, even though the knowledge is theoretical. As Kant has remarked, they give us an idea of what we might have been were it not for education.

Before leaving this subject, it may be well to mention that each of us is something more than the person we profess to be or seem to be, even to ourselves. We have one name, and apparently one personality; but we are really a number of persons; there are many sides to our natures. Usually certain ideas, which we deem the best, are permitted to control us because we want them to control us. At times, however, ideas which are opposed to our better selves strive to rule us, to dominate our acts. Often there is a warfare between the various opposing ideas, so that now one set assumes control for a longer or shorter time, now another set. Literature has afforded us many illustrations of this fact. Probably the most famous is *Dr. Jekyll and Mr. Hyde.* Holmes, in *The Autocrat of the Breakfast Table,* gives us a picture of the four Johns; one was the John others knew; one was the John John himself knew; one was the John John wished to be; and the last was the true John. Medical science has afforded many examples of double and multiple personalities alternating in the same individual. Most of the cases which come to our notice in literature are pathological, but they illustrate possibilities for all of us. A little self-examination will reveal that many of us are one person at home and another abroad; we are often extremely courteous when the true self, within, is the exact opposite. Sometimes, too, we learn of respected members of society who were

secretly thiefs; temperance cranks who were secret drinkers; moral reformers who were secretly vicious. Though the world knows us as a certain person, we, as a rule, know just what we really are. It happens, however, that the other side of one's nature is hidden from the individual himself, and is revealed only by the individual's actions. Thus, a man may make an impassioned defence of his guilty friend, even a stranger, because he, too, feels, deep within himself, that he might some day need a defender for the same deed; possibly he has once been guilty of the same offence; he is really defending himself, though he seems to be solely interested in another. Some vehement denunciators of alcohol are prohibitionists because they are fighting the temptation to drink. Some clergymen and some pillars of the church seek the church as a protection from inner weaknesses. Many who lavish affection on homeless cats and other animals are merely lavishing the love they, unconsciously, would like to give children. Many excessively modest persons, many who delight in gossip, particularly the immoral gossip, who attack the reputation of upright people are merely projecting their own buried sexual ideas.

Each individual is constantly at odds with the many sides of his nature which seek to control his actions and his thoughts. Naturally, most mentally normal persons endeavour to live true to their ideals, that which they recognize as their better selves. How successful they will be depends upon many factors, as early training, environment, circumstance, will power. However favourable these may be, and however uprightly one may live, there come to each person urgings, impulses, desires to be untrue to the better self. Though these may,

at times, conquer, if only in the imagination, they are, as a rule, repressed. The will forces them out of consciousness, though it may do so only after a struggle. But when sleep comes on the bars are let down; the will reposes; self-control goes on a vacation; the relaxed state of the mind permits thoughts which are crowding about the door, so to speak, of consciousness to come through. We may not like these thoughts, but we are unable to keep them from entering; we cannot control them. Sometimes we recognize the nature of the thoughts at once, and are disturbed. Sometimes we do not; they are distorted, symbolized, and we appreciate their true nature only when the dream has reached its climax. Often, too, we may note a resemblance, possibly slight, which a dream image has to a repressed thought; the mere act of recognition is sufficient for the unwelcome thought to make an appearance. It may happen that the dreamer toys with a thought, but he finds that he cannot call the play to an end, once it seems to be not to his liking. But, as a rule, we note and are aware of what the dream is dealing with, and then we react as would be the waking bent. Should we be unconcerned we will find a good explanation in the mental dissociation present; the ideas of the better self are submerged; for the time being they are unknown to consciousness.

Sometimes, when one dreams of upright persons acting in a manner foreign to their ordinary actions, it is found that the dream proves true. This has led some persons to credit the sleeping mind with better reasoning than waking consciousness. As regards the prophecy of a few of these dreams, such is merely a matter of chance. The dreams themselves may be instigated in

many ways. They may have been instigated by doubts; we may have wondered if So and So was really the person he or she professed to be. They may have been instigated by wishes; for instance, we may have wished that a gruff person be more kindly; or we may be consciously or unconsciously jealous of a certain person and wish that he or she had some failing; as we will learn shortly, dreams often bring about the realization of wishes. Possibly, sleeping consciousness may effect the change; for instance, if one who antagonizes us appears in dreams sleep is disturbed, but if the antagonism is lacking, or replaced by the opposite, we may wonder but sleep is free from anxiety and so continues. But however these dreams may be instigated, the fact that the wayward actions of the dream characters excite our emotions little or none, especially when the actions do not refer to us, is not surprising. If it would really satisfy our jealousy to know that a certain person was, in real life, as bad as the dream alleged, we cannot expect to experience other than agreeable emotion, or, at least, no painful feeling. And, after all, few of us are as surprised or chagrined as much as we profess to be when we learn something actually true about a person, and which is unfavourable to that person's merit or reputation; an exception must be made, of course, to those near to us. There is, probably in every one, a personality which is secretly gratified whenever it learns of other people's failings; it seems to feel that the downfalls of others will contribute, in some way, to the betterment of the main personality's interests. Of course, this pleasure-feeling is repugnant to the true personality's sense of ethics, and is suppressed. But in dreams we do not need to play to observers, who might

censure us; we see instead of hear, and thus are not called upon to express the expected and customary surprise; in short, we are as unconcerned as we would be in real life were we to do away with pretence and false expressions of surprise of any kind.

CHAPTER VI

DREAMS AS WISHES

In dreams we are often the exact opposites of ourselves. Thus, the grave are facetious, the quiet are loquacious, the shy are bold, the fearful are courageous, the unloved maid is surrounded by a galaxy of suitors who seek her favours,—in short, whatever the wish dear to one's heart, and no matter how secret it be, even from the individual, it is very apt to be fulfilled in dreams much sooner than in waking life.

That dreams often bring to fulfilment our unrealized wishes is a point which every student of the dream must have observed. It is not extremely common, however, for the wish fulfilment to be seen in the dream as remembered, especially in the case of adults. It is in young children particularly that the wish element is very evident. The experiences of children are simple and not much varied, their associative processes are not numerous, their reasoning is not complex, they have few cares, and their thoughts are mainly, and more or less directly, concerned with the desire for whatever may afford pleasure. Thus, their night dreams, like their day-dreams, tend to realize ungranted wishes; the impediments that have acted as barriers to actuality during the day are removed with the night, and in dreams the child visits the places it desires to see, plays with the toys it has been denied, is presented with goodies, new clothes, etc.

The simplicity of the dreams of children often aids

in the diagnosis and cure of various character and physical abnormalities of childhood. Not rarely children suffer from mental conflicts due to fears, jealousies, misunderstandings. If the conflict is great it may occasion many and marked disturbances, physical and mental. For example, children who are given to unreasonable anger, moodiness, anorhexia, "nervousness," sometimes are so because they are greatly jealous of other members of the family. In their dreams they sometimes see the ones disliked taken away by tramps, lost in the woods, disposed of in various ways. Just how much immorality these dreams show will be again considered.

In adults the wish element of many dreams is not apparent for various reasons. For one thing, few people pay attention to their dreams, and so they fail to note how their transient desires of the day before are frequently brought to an imaginary realization in sleep. Again, the nature of dream life requires that the thoughts be dramatized, done into images; not understanding this fact, many see no association between the apparently absurd actions of the dream characters and desires. If we made it a practice to recall the events of the day each night, and if we meditated on our dreams each morning, we would often see a connection between them. Dreams in which wishes were fulfilled might not be frequent, for, in addition, to the above reasons, the adult has had a larger experience than the child, hence more material at the disposal of dreams; also, the wish content may be so covered by other thoughts, that much dissection, or study, is required before an association with wishes can be made evident.

There are some psychologists who contend that it is the work of the dream to bring to fulfilment our un-

gratified desires, and particularly those desires which have been repressed because of their unacceptability to consciousness. Doubtless, the dream does perform a certain amount of work in bringing wishes to fulfilment, and sometimes it is apparent that these wishes are opposed to one's better nature. However, the wish fulfilment may be merely the resuscitation of previously formed wishes, which, probably, have been in mind for only a moment; it is quite certain that forbidden fancies, not necessarily sexual, come to the minds of all individuals at some time or other. Should any of these come to life in a dream, this by no means implies that the wish is a present one, or that the dreamer is struggling against the desire revealed. The desires may be instigated or awakened by physical stimuli, or the dream, by association, may uncover them. It may happen, also, that certain dream performances may occur, which some dream interpreters might consider of a wish nature, but which are far from being so. Thus, one may in a dream steal, let us say. Naturally, the dreamer knows what stealing means, else he could not dream about it. But he is well supplied with money, and never, as far as can be determined, had any desire to steal. Of course, he may have had a desire to do so in the days of childhood, or he may have indulged in a fantasy dealing with the matter in adult life. However, let us remember that dreams proceed rapidly, their courses cannot be checked. An idea that comes to mind is apt to be carried to completion. And so, ideas may come to consciousness which are unacceptable, and be carried to completion in spite of what the individual would wish. That some unacceptable ideas should be carried to completion in this manner is only natural,

and it is also natural that we consider such as a dream vagary, rather than an important index of the individual's psychic life.

The following dreams will give the reader some idea of how dreams often fulfill wishes, and how, by introspection, their wish content may be discovered.

The dreamer, a young physician, dreamt that with his superior, he was examining the elbow of a small boy. The elbow was slightly inflamed but not swollen. The dreamer said mentally, "I told you so," and felt pleased.

This dream was instigated by an incident of the previous day. The physician had been asked to see the elbow of a young boy. He found the elbow swollen considerably, and inflamed; near it was a small boil. Two probabilities came to his mind; either the swelling was due to an injury, without fracture, in which case simple remedies would suffice; or it was due to an infection, in which case it should be opened. The first supposition was accepted, though there was a momentary doubt in the physician's mind lest his superior think differently and order the elbow lanced. This would be a reflection on his judgment, and would lessen his standing in the eyes of those who cared for the boy. We see, therefore, how the dream, by removing the swelling, fulfilled the physician's wish that his judgment be supported.

I seemed to be looking at a post-card which a lady was showing me. I read: "It's all over. Mrs. ——." I understood that the lady who wrote the post-card was leaving her position, and felt gratified.

At the time this dream occurred I was collecting data relative to the dream-life of the feeble-minded. I had asked various persons to aid me, and it seemed that all co-operated except one lady. Being anxious to complete the work, I transiently reflected as to how the difficulty could be remedied. I thought that the lady who seemed to be negligent might leave her position; in such a case a new employé might take more interest and obtain the data I sought. Other possibilities presented themselves. We see, again, that the dream fulfilled a wish,—not exactly that the lady should leave her employment, but that the desired data might be secured.

Many other dreams besides those mentioned could be described, as those of the man-servant, quoted by Radestock, who, a boot-black by day, gratified his unfulfilled desire for military glory by commanding a regiment at night; dreams like that of Charles Lamb,[1] in which a heart's desire, never to be realized actually, finds temporary realization; dreams of famous persons talking to us confidentially, dining with us, implying our desire for their friendship. Usually it is not conscious wishes, or wishes expressly made, that are brought to fulfilment by dreams; an exception must be made in the case of young children, at least those under four years of age. Unconscious wishes, or wishes that have flitted through the mind, are favoured. Moreover, it matters not how old or how young the wish may be, nor how agreeable or disagreeable. Childhood desires appear frequently, and frequently, also, the dream reveals to us repulsive wishes which we have entertained, maybe for only a moment.

Wish fulfilment is not peculiar to night-dreams. Day-

[1] Chapter on *Dream Children* in *Essays of Elia.*

dreams are practically always the imaginary fulfilments of desires. Further, even fabricated or artificial dreams often show their wish content plainly. A fabricated dream is one that a person makes up, stating, apparently at random, such thoughts as come to mind. Many of us think that our thoughts follow no definite laws. However, nothing happens in the physical world without some cause, and the same is true of the psychical world. Thoughts which are termed random, which seem to be of conscious make-up, are thoughts which are really influenced by unconscious processes. Naturally, when we are engaged in directive thinking, the solution of a problem in arithmetic, to take a simple example, we keep out of mind (consciousness) thoughts which seem to have nothing to do with the solution of the problem. When the mental tension is relaxed, however, as when we are "thinking of nothing in particular," many "random" thoughts have an opportunity for entering consciousness. These random thoughts may be called forth, unconsciously, by the various impressions made on the senses; for instance, we may see some one who reminds (the unconscious mind) us of a person we once knew, and we think of this person, unaware of the fact that the reminiscence came up involuntarily. When the impressions made by somatic and external stimuli are feeble, and the mental tension is relaxed, thoughts which have to do with our desires, hopes, ambitions, anticipations tend to rush into consciousness. These are on the top of the mental barrel, so to speak, the painful thoughts being covered by them, just as a barrel of apples is apt to have the best apples uppermost. Our minds are charged with pleasing anticipations; and when the hoop (mental tension) of the barrel, to continue

the metaphor, is released, these tend to thrust themselves into consciousness. Sometimes an unhappy anticipation may appear, but, when we are awake, this is usually discarded. Sometimes, too, the thoughts may be erratic, and seemingly of no psychic importance, but we will find, as a rule, that thoughts which, if fulfilled, would make us happy, are more often present.

The following are simple examples of fabricated dreams of a normal adult.

I think I am in a large city and am a model for gowns in a large and beautiful store. Everybody compliments me, and the manager gives me a lovely dress as a present.

I think I am in a wonderful house that belongs to me. My husband is very attentive, and I am pleading with him not to work any more.

When one refers to the fulfilment of wishes by dreams, the name of Freud, the Austrian psychologist, comes to mind. Freud's work on dreams [1] has been revolutionary, and he is probably the most discussed psychologist of the day. According to Freud, dreams are not disordered, meaningless thoughts, but follow rigorous psychic laws and are replete with information of great psychological importance. He considers that somatic or

[1] *Traumdetung*, by Prof. Dr. Sigmund Freud. Authorized English translation (*The Interpretation of Dreams*) of 3rd edition by Dr. A. A. Brill. London, George Allen & Unwin, Ltd.; New York, The Macmillan Company. This is a rather difficult volume, especially for beginners. Those interested in Freud's theories will find a popular exposition of his views on dreams in *The Meaning of Dreams*, by Dr. Isador H. Coriat. Boston, Little, Brown & Co. *Man's Unconscious Conflict*, by Wilfrid Lay, Ph.D., is a popular discussion of Freud's theories in general. New York, Dodd, Mead & Co.

external stimuli may enter into the complex machinery of dream formation, but only insofar as they stir up some important repressed element (wish) buried in the dreamer's unconscious mind. The dream as remembered (the *manifest content*) is merely a condensation of a number of hidden dream thoughts (the *latent content*). The latent content can be discovered only by an exhaustive analysis of the dream as remembered. When this analysis is carried out, it will be found that for such a transition from latent to manifest content to have occurred a great amount of work must have been performed by the dream (the *dream work*). The dream work has made use of various processes, the most important of which are *condensation, displacement, dramatization, secondary elaboration. Condensation* is the fusion of the attributes of two or more familiar persons, places, or things, resulting in the formation of a new, unrecognized, composite person, place, or thing, the object of which is to express a similarity, or brevity. This composition is often expressed by saying that each of the factors involved are *over-determined,* that is, caused by a number of factors rather than by one. *Displacement* consists in a change whereby an apparently trivial element, which is really of great significance in the life of the dreamer, is given a minor place in the dream; and incidents which are really trivial stand out prominently; the object is the hiding of unpleasant material. *Dramatization* occurs because the dream must be presented visually, incidents must be acted out, and hence we have a sort of theatrical performance. *Secondary elaboration* is the dream's respect for intelligibility, whereby it makes use of interpolations and alterations, distortions and maskings of unacceptable ideas.

A certain amount of elaboration takes place unconsciously (*primary elaboration*), but secondary elaboration is wholly a matter of early waking thought; simply, it is an effort of the dreamer to alter the dream to suit himself. Throughout these processes the *endopsychic censor* has been active. This is the inhibitory influence of consciousness which will not permit unacceptable ideas, which seek admittance, to come to consciousness. There results a psychic struggle between the ideas—desires—and the censor, resulting in a compromise, whereby the thoughts are allowed to enter but disguised by symbolisms, and other distortions. The dream as remembered has, therefore, an entirely different meaning from the thoughts which have produced it; and to have a knowledge of the meaning an extensive analysis of the dream is usually necessary.

Freud's conceptions as to the mechanisms of dreams is, to say the least, novel and interesting. Doubtless, his theories would be more generally acceptable were it not for his attempt to trace practically all dreams to infantile and childhood complexes, and because he sees hidden in every dream a wish fulfilment. The term wish fulfilment is used broadly to include all unsatisfied yearnings, cravings, hopes, desires, which, by reason of their conflict with the individual's ethical standards have been repressed from consciousness.

If the conception that dreams fulfilled all wishes such as may be entertained by an individual were the Freudian contention, then we might be able to agree with him more. All our daily thoughts and acts are, in the last analysis, offsprings of wishes, and seek the fulfilment of wishes. We repair our automobiles so that they will run smoothly and thus promote our comfort; we read

a book to pass a few hours more pleasurably, or for the knowledge we may obtain from it; we perform our daily work because we like occupation or because we seek the remuneration that goes with it; we think of various problems seeking their solution; we day-dream because we find it promotes pleasure. Even our fears, by night or by day, are prompted by the wish for self-preservation. However, we find that our daily acts and thoughts, though seeking, consciously or unconsciously, the gratification of wishes are many sided.

It is true that when awake we can direct our thoughts; we can, also, usually keep from consciousness those thoughts which disturb our peace of mind. It is true, too, that dreams proceed involuntarily; that we control them little or none; that in sleep the power to repress thoughts is slack, and that there must be a mass of thoughts available for dream life which have been repressed by reason of their unacceptability to consciousness. However, it does not seem logical that our night thoughts should be entirely one sided, seeking solely the gratification of repressed wishes, particularly those related to the love life of an individual, as Freud contends. Surely there are many other interests which are quite as important, and with which the dream deals. We might refer to day-dreams, which are involuntary and which are closely related to night-dreams. While day-dreams are chiefly wish fulfilments, it is easily seen that they are concerned with many and varied wishes, though, like night-dreams, they, too, may have a sexual make-up.

Of course there are some instances where the Freudian views can be proved true, but it is questionable if we are justified always in inferring that all the associations

which the dream as remembered gives rise to are true indicators of the thoughts which have made the dream. Any thought, persistently carried through associative processes, will eventually bring to mind something sexual. Our thoughts and acts are founded on past experiences; something like a house is made up of bricks, boards, nails, mortar, and other material with which the builder is acquainted. If we "analyse" a house and discover a bad board, for instance, this does not indicate that the house is entirely bad, nor that the house was made to hide this bad board. Similarly, if in the analysis of thoughts, night or day, a portion is found to be defective morally, this is no indication, *per se,* that the other associations were fashioned merely as a disguise for the thought.

There are several other objections to the acceptation of Freud's views in toto. For instance, it is difficult to conceive that the dream's symbolism is one-sided, that nervous disorders are so much dependent upon repressed, unethical material. Moreover, as one reads the various analyses put out by followers of Freud, he would think that scarcely a poem, a myth, a work of literature, piece of art, or any human endeavour could not be traced to repressed fantasies. Of course, we cannot censure Freud for whatever some of his rabid exponents may do, yet the writings of these show us the direction in which the minds of those who believe his theories implicitly are apt to run.

Whether we believe in Freud's views or not, we are forced to admit that he has added very materially to psychological knowledge. His theories are applicable in many cases; he has emphasized the harmfulness of repression; his method of mental exploration is often

useful in discovering buried mental complexes; he has placed the study of the dream on a scientific basis. Naturally, he has a number of followers, some of whom are prominent psychopathologists, and who accept his theories without question; others accept his views partly; the latter Freud would probably divorce from his school of psycho-analysts, just as he has expelled, apparently, Jung, of Zurich, and Adler, of Vienna, two former adherents. There are other psychologists who see practically nothing but error in Freud's tenets. For example, Dr. Dercum[1] of Philadelphia. This writer considers that dreams arise just as the sleeper is awaking, or in periods of light sleep; and that they have their origin in apparently vague sensory impressions from without or within the body. Their arrangement into order occurs after awaking. As far as the methods of the psycho-analysts are concerned, Dercum believes that dreams can be made to yield anything the analyst is looking for.

Dr. Frederick Peterson, in a recent article,[2] censures Freud's theories very severely. The attempt to trace every dream to the fulfilment of a wish he regards as "a kind of harking back in a very crude way to the philosophical speculations on the world as will and presentation of such men as Berkeley, Schopenhauer and von Hartmann. If there is one clear fact in the psychology of our daily life it is that the essential function of the mind is its ability to deal with the future. It is anticipation of the future that guides our conduct, plans for us, chooses, distinguishes the right paths that

[1] *Clinical Manual of Mental Diseases,* 1918, p. 389 *et seq.,* Saunders Co.

[2] *Journal American Medical Assn.,* Dec. 6, 1919, p. 1740.

we are to follow, and the ways that are favourable to progress from those that are unfavourable. Our memories are our experience on which we base our life to be; the present is a point, the future is everything. This is especially true of youth, which is fullest of anticipation of the future, a long preparation for all that is in store. Hence our minds are always full of anticipations in our waking life—hopes, desires, wishes, plans, ambitions, aspirations, as well as fears, timidity, anxiety, dread, suspense. Naturally our dreams, which are a sort of ungoverned replica of waking thought, but with a wider horizon of memories, reflect in a moonlight kind of way, the thinking processes of our day. These anticipations come to us in our dreams. Sometimes they are pleasant; sometimes anxious and apprehensive." Further, Peterson claims that there are no symbols in dream life which were not present in the dreamer's conscious life, and that the elaborate symbolism of the Freudians is wholly their invention. Such things as distortion, displacement, etc., he regards as artifices employed to make a dream, easily explicable by study of the normal anticipations of the mind, fulfil a wish.

Still another objector to Freud's theories is Dr. Meyer Solomon. Regarding the Freudian views of dreams he says:[1] "It is here that the Freudians have found most of the mental mechanisms of man best illustrated. And it is here that they have frequently used symbolism, analogy, ingenuity and imaginative, highly improbable

[1] *A Contribution to the Analysis and Interpretation of Dreams Based on the Motive of Self-Preservation, Amer. Jour. Insanity,* July, 1914, p. 82; see also, *Interpretation of Dreams Based on Various Motives, International Clinics,* Vol. 4, 23rd Series, J. B. Lippincott Co.; *Analysis and Interpretation of Dreams Based on Various Motives, Jour. Abnormal Psychology,* June-July, 1913.

and even impossible, explanations for the analysis of the content, the psychologic mechanisms and the interpretation of many of the mental processes.'' According to Solomon, dreams are but continuations of our waking mental life, though they are not as logical, orderly, reasoned, owing to the lessened activity of clear, critical consciousness. Our wishes and our fears, offsprings of our instincts, are associated with indifferent scenes and experiences, and are the basic foundations of dreams. Our instincts are chiefly two,—the instinct of self-preservation and the instinct of race propagation. Based on these, we have the instinct for food, shelter, clothing, play, defence; the marital, the paternal, the maternal, the filial, the moral, social, and altruistic instincts. These guide our conduct, our feelings, desires, thoughts, in the waking as well as the sleeping state. They exist in all of us in varying degrees. During sleep, certain ideas resulting from association, also from somatic and external peripheral stimuli, may appeal to certain instincts, and determine the direction and content of the dream. For example, peculiar sensations of the skin, and viscera, dyspnea, etc., may appeal to the instinct of self-preservation, and lead to a dream of impending death, hanging, choking, etc. Not only are dreams not essentially founded on childhood experiences, or sexuality, but they do not depend upon symbolism greatly, nor is symbolism present in all dreams. Dreams are important, however, as a means of search for truth and knowledge, for removing certain superstitions regarding their significance, for the discovery of the underlying cause of certain nervous and mental states.

Many other prominent psychologists have dissented from the acceptation of Freud's views in toto; naturally,

their arguments are answered by the Freudians. While the opponents of psycho-analysis have not entirely disproved the dogmas on which it is founded and practised, they have, at least, demonstrated that it is necessary for the Freudians to be more general, less one-sided in their ideas, both as regards the etiologic factors in the neuroses and the mechanism of dreams. It would hardly profit us to go into the controversy further; all we desire to point out here is that dreams often fulfill wishes; should the few examples already given not suffice, the reader may discover the truth or falsity of the statement by studying his own dreams, and the dreams of young children particularly.

CHAPTER VII

THE EFFECTS OF DREAMS

DREAMS are looked upon by a great many people as disturbers of sleep. This view is hardly just, considering that we spend at least one-third of our lives in sleep, dreaming the greater part or all of this, and being rarely disturbed by dreams of an unpleasant nature. As a matter of fact, we owe a great debt to dreams. We depend upon sleep to refresh us, to keep us fit, yet if our way of thinking were the same by night as by day this would not be possible, since the thinking which characterizes the waking state is directive and fatiguing. Not only do our dreams permit mental and physical recuperation from the wear and tear incident to waking life, but they also give us joy; they aid us in fighting the battle of life. Though the world of reality separates us from our friends, denies us such things as seem necessary for our happiness, in the land of dreams our wishes often come true, and for a time we are really happy. Waking may bring disillusionment, yet we cannot fail to feel better for the respite from the world and its cares, for the journey to the land of "make believe," where things seem real and are real as long as we are its visitors.

Dreams are conservers of sleep. We find a good example of this in the dreams arising from organic wants, as hunger and thirst. Often the want is so great that awakening is caused, but in most instances the want is supplied by means of a dream. The hungry man dreams

that he is at a banquet; the thirsty one quaffs liberal draughts of his favourite beverage, and sleep is allowed to continue. Again, persons who are awakened to go to their daily toil often return to sleep and dream that they are at work; the sleeping consciousness even reasons that, since they are at work, there is no need for getting up. This sort of dream may not be profitable in a pecuniary sense, but it demonstrates the effort of dreams to continue sleep. We find another illustration in dreams within dreams. A dream occurs which causes sadness or anxiety, yet the sleeper is not awakened; consciousness reasons, "It's only a dream," and sleep goes on. When we dream following this, it is usually the same dream freed of its disagreeable content. In cases of dreams within dreams, it is well to remember that sometimes the sleeper really awakes, returns to sleep, and believes, on recalling the dream in the morning, that his sleep was not broken during the night. Sometimes, too, dreams within dreams occur during a period of light sleep, in a semi-sleeping, semi-waking stage, where the reasoning of waking life can be partly utilized.

Children often profit materially by their hunger and other dreams. For example, they may dream of eating candy, or of playing with toys, and cry so much on awaking, finding their bliss only imaginary, that their dream images must be made real. One good-sized girl, known to the writer, was actually angry, cried, and threw things about on awaking from a dream in which she possessed many of the world's good things. As regards children, it might be mentioned that one reason for their touching objects in a hesitating, doubtful way is that, having seen these same things in a dream, and

finding them gone on awaking, they doubt their existence when actually met with. Vivid dreams are, at times, responsible for the lies of some children. The children may, when awake, persist in saying that they have gone some place, or have been injured by some one. The latter cases are apt to prove more serious, since an innocent person may be accused. If the incident were really a dream, the child may name certain witnesses, and thus the accused's vindication is aided. It is possible, also, for unjust charges to be made against persons of integrity as the result of vivid day-dreams.

Our dreams tend to conserve life. At times they make known to us the presence of a disease unknown to waking consciousness; of these more will be said later. They also tend to protect life by magnifying the sensations which reach sleeping consciousness from external and internal sources. When asleep we are in a poor position for defence, but this is compensated for, since comparatively slight changes in the environment instigate alarming dreams which awaken us. Our dreams, too, help us to keep a good opinion of ourselves; they refer difficulties arising within the body to outside sources. We like to think well of ourselves; to excuse our errors; to blame others rather than ourselves. This tendency, which is probably more frequent in waking life, even when the reasoning and judgment are best, is more or less instinctive. We find it illustrated in savages who whip trees in times of epidemics; we find it among civilized persons when an effort is made to make a scapegoat out of some person, usually a dead one, for some disaster; we find it in ourselves when we berate a chair over which we have stumbled. The fault is within, but we choose to regard it as coming from without. Our

dreams reason similarly; for example, indigestion makes us think we are attacked by some one.

Dreams influence our natures, our conduct, our acts of daily life more than we realize. If they are happy we awake in a good humour, which disposition is apt to remain with us for the remainder of the day. It matters not if, on awaking, we sneer at the nonsense dreamed; we cannot help but feel well disposed toward ourselves and the world in general. If the dream has been unhappy, we are depressed, even if it were "only a dream." Many of the depressed moods, anxieties, vague feelings of unrest which characterize some of our days are occasioned by disturbing dreams which may or may not be remembered. Depressed, tired wakings are often due to the same cause. The food we choose for our tables, the tie or book we select, and many other actions which we believe arise consciously are often due to dream influences. This point is well illustrated by a dream given by Seashore:[1]

"One day I remarked at the dinner table that this is the celery season and that celery is very good this year. It is especially good for children, and I suggested that we have it as frequently as possible. The following day when I came to the dinner table and saw the celery it came to me like a flash that the reason that I had recommended the celery lay in the fact that, during the previous night, I had dreamed of seeing a farmer driving into town with a hay-rack load of the most luscious celery. Yet, the day before, when I spoke of the celery as being good, I had no special image in mind and did not remember having dreamed about it."

Many people have reason to thank dreams for the

[1] *Psychology in Daily Life*, 1913, pp. 142–3, D. Appleton & Co.

restoration of the affections of their loved ones. Sometimes, when one has been out-of-sorts or angry, a half-wish is made that the one with whom there has been a quarrel be never seen again. The half-wish becomes the instigator of a dream in which the wish seems fulfilled. The dreamer is distressed by it, becomes penitent, and strives to atone, by kindness, to the person wronged in thought. Sometimes, too, a boy or girl leaves home, possibly against the parents' wishes. When far away, years after maybe, a transient thought of home incites a dream, pleasant or unpleasant, which is sufficiently impressive to cause the dreamer to return to the loved ones. Dreams so instigated may recur frequently, and even though the dreamer is not of a superstitious bent, there remains the feeling that the mind will never be at rest until the absent ones are seen again.

Dreams often produce such solace as is procurable in no other way. Often a person who has lost by death one near to him dreams of the departed one, the latter whispering words of encouragement, of hope, which comfort in the dream, and which still comfort long after the dream is over. In this connection I might mention the dream of a physician who as a boy was sensitive, retiring, and very lonely for his mother who had died and whom he always thought of as in Heaven. Once, as a boy, while discouraged, and undecided as to which course of studies he should take up, he dreamed that his mother appeared to him, saying: "No matter what you do you will always have a place here with me." The thought inspired by the dream, that he would some day be with her, was very solacing; and on many occasions in adult life when things went wrong, the same thought inspired hope, even though later knowledge removed

the youthful idea that the dream was a real message from another world. Similarly, dream-visitations of persons one has cherished, in which one hears words of encouragement or which inspire it, rarely fail to have a lasting influence for good, no matter how well-versed one may be in the naturalness of dream phenomena.

Dreams help to cure our mental ills, even if indirectly. It is well known today that many fears, anxieties, obsessions, nervous troubles in general proceed from a mind that is at war with itself. There is a mental thorn some place, a fire burning of which the worries and other symptoms are only the smoke. The thorn must be plucked out, or the fire quenched if the mind is to be at rest. Usually the individual does not know why he should be the victim of so many unreasonable fears and other ills. Frequently the cause is hidden; it is some painful, repressed experience, which must be ferreted out, torn apart, and, viewed in all its aspects, thrown into the waste basket. Every thought, however secret, tends to be expressed, and it usually is, often in subtle ways. Dreams are one of the ways in which "infected minds discharge their secrets." Later we will consider how dreams are scientifically analysed for the cure of various disorders; here we will say that dream analysis has often been the means whereby the cause of certain troubles was discovered; once the cause is known cure is not long in coming.

Most people probably have happy dreams, dreams which conserve sleep. Occasionally each of us has a dream which causes anxiety, but which produces no lasting harm. There are some persons, however, who suffer frequently from distressing dreams, and whose health is thereby seriously affected. The reason may be

some physical disturbance; for example, Macnish tells of a man who had chronic gout, with acute attacks, who dreamed every night that he was in a dungeon of the Inquisition, suffering great torture. His dreams were so horrible that he feared sleep. Frequent anxiety dreams may also be occasioned by some intense fear, mental complex, etc., which by reason of its emotional tone is powerful enough to crowd other thoughts from sleeping consciousness. Whatever the cause, we know that frequent anxiety dreams not only lessen the refreshing qualities of sleep but also cause unhappiness. Sometimes vivid dreams may cause sleep-walking which may result in physical ills due to accident. Generally those who have anxiety dreams are aware of them; in some instances one has the equivalent without being conscious of it on awaking. There are dreams accompanied with sobbing, and such an outbreak of emotion affects the body in general practically as much as does an unpleasant emotion when awake. In passing, it might be said that sobbing dreams usually indicate that the dream has some meaning for us, even though we seem to be lookers-on. Moreover, when we are startled by something which is apparently unworthy of such it, too, means that the incident in question has some relation to us.

While it is possible that dissatisfying sleep may be due to poisoning from impure air, diseased teeth and gums and other physical errors, it is possible also that this be due to unpleasant dreams which the individual does not remember. The dreams may be occasioned by physical causes or by mental ones. If the first, attention directed toward improving the general health will mend matters. Though a person claims he is unable to re-

member his dreams, he is often able to do so by trying to recall them on awaking; if his memory is not good, and if he thinks it wise to have some mental analyst solve the problem, it is advisable that recalled dreams be written down without delay.

In some instances unhappy dreams may cause insomnia. This usually happens when the person has a recurrent dream of this nature. Either he or she may so dread the dream as to be unable to go to sleep, or, after the awakening caused by the dream the individual may find sleep gone. Janet has quoted a case of a lady who had an attack of typhoid fever four months after the death of her child. During convalescence she had an almost constant visual hallucination of her dead child; this took place mostly at night. Insomnia developed. When she came to Janet's attention she said that she had not slept for two years; observation seemed to bear out the truth of this, in part at least. Drugs and other methods failed to cause peaceful sleep. At night she would become half-drowsy, and awaken suddenly, terrified, saying she had a dream which she remembered vaguely. When questioned while somnolent, the dream was found to be concerned with her dead child. Lest some people wonder about the fate of the lady, it might be said that she was eventually cured by psychotherapy.

Ancient and modern literature credits many more serious effects to dreams, though modern literature interprets these effects properly in most cases. Thus, many of the older writers, as Livy, tell us that Titus Atinius had a dream in which Jupiter signified his displeasure over the punishment of a slave in the Forum. The dream being slighted, the son of Atinius was said to have been struck dead, and the father afterwards

deprived of the use of his limbs. Aroused to obedience, the latter was carried to the Senate, where, after delivering his message, he recovered his strength and walked home without assistance. If the dream brought all this about, it did so through fear. That fear can kill is an indisputed fact, likewise that it can cause any number of ills, organic and functional. The fact that Atinius recovered his strength so promptly indicates that he had no true paralysis, and that he was the victim of fear.

Janet tells of a patient who developed a contracture of the hands following a vivid dream of piano-playing. Another subject was falling and awoke to find beginning a paralysis of the legs. A dream has been known to cure a paralysis. For example, Du Bois mentions paralysis of the right arm in a little girl cured by a dream in which she had struck blow after blow at a cow which had attacked her dog.

Such paralyses as are caused or cured by dreams are functional or nervous in nature, that is, there is no damage done to the nerves, muscles, or other part of the paralysed member. They usually occur in easily impressionable persons. They may be present after the dream or develop days later. They are what might be called psychic shocks which are cured by psychic measures. Of themselves they are not serious and are removable. In passing, it may be advisable to urge persons inclined to be neurotic to refrain from assuming that inability to use a member in a dream, or an injury in a dream, signifies coming disaster of the same nature. This is best regarded as "only a dream." If attention is focused on some one part of the body, if one fears a paralysis, it is apt to develop since there is scarcely an ill that cannot be simulated by fear. Fear of epi-

lepsy has caused a psychic epilepsy; fear of tuberculosis has caused symptoms suggestive of tuberculosis; fear of cholera has caused prolonged diarrheas. Fear, of course, cannot cause true epilepsy, tuberculosis, cholera or like disease, yet if we believe we have a disease we are practically as unhappy as if we had the disease in reality.

Persons not especially suggestible or nervous may dream of being in an accident of some sort and refrain from using the conveyance of the dream in waking life. They may be conscious of the dream, and conscious that their aversion is not wholly justified, yet they take no chances. Others may not know why they avoid certain things and the reason be a dream. We have many fears and do many things that seem peculiar for no reason that we know of; or we may give a reason which is not the real one. We may sometimes find out the reason for many of our acts of everyday life by studying our dreams, or we may learn by having these acts analysed by a competent psychologist. At any rate, one should not go so far as to believe that dreams portend actual evil. If one does so he is not only worrying needlessly but will probably be always disturbed by anything related to the thing with which the worry is associated. For example, one may dream that he has been hurt by a white horse and believe that sometime this dream will come true. He may forget the dream, yet, since the matter was not adequately explained or adjusted in consciousness, the fear of horses may continue throughout life, without known cause, and anything that suggests horses, as white, tail, etc., may cause a vague unrest whenever the individual hears, reads, or thinks of such.

There are, indeed, many effects traceable to dream experiences. Thus, Taine has described the case of a gendarme who, having been much impressed by a guillotine execution, dreamt that he was to be himself guillotined; the dream made so strong an impression that he later attempted suicide. Instances are recorded, also, of persons who changed their views, religious and otherwise, because of dreams. However, we will usually find that dreams which are said to effect pronounced changes in the individual's waking life, do so only partly; they merely emphasize or typify thoughts which the individual has previously entertained in waking life, or in a previous dream. Ideas persist in the mind. And when an idea is of a strong emotional tone, and when its possessor is of an impressionable nature, it is apt to become awakened and more active by an incident which bears a relation to it. In daily life, when an accident or other incident unduly impresses us, it is usually because we have previously thought of the event which has really occurred, though we may not be able to recall the thought. The actual occurrence awakens the thought, emphasizes it, and tends to influence the individual's future actions. Many intelligent persons who believe firmly in superstitions, do so because actual experiences which apparently prove the superstition, have come within the range of their personal experience. Persons who worry unduly about their physical blemishes do so, often at least, because they have feared that these would attract unfavourable attention, and have later found their fears borne out.

As an example of the above, Pauline Leclerc,[1] a sister

[1] *Sisters of Napoleon*, by Joseph Turquan; English translation by W. R. H. Trowbridge, 1908, p. 130. London, T. F. Un-

of Napoleon Bonaparte, was considered very pretty, her only blemish being her ears, which were slightly flat, but not enough to mar her attractiveness. Once, on going to a ball, she compelled the admiration of those present, save, naturally, that of the women, who, in subtle ways, tried to minimize her laurels. Later in the evening, the jealous Mme. de Contades, most of whose male admirers had been won away on Pauline's entrance, approached the place where Pauline was sitting, and, in a voice loud enough for all to hear, said, apparently to her escort: "What a pity! Yes, truly, how unfortunate. Such a really pretty head to have such ears! If I had ears like those I would have them cut off. Yes, positively, they are like those of a pug-dog. You who know her, Monsieur, advise her to have it done; it would be a charitable act on your part!" Naturally, this caused Pauline much embarrassment. Afterwards, she always concealed her ears under her hair or a bandeau. If we had an opportunity to study this case we would doubtless find that Pauline had thought of the possibility of her ears attracting attention; the remarks of the jealous woman awakened the fear and emphasized it.

Similarly, fears persisting after dreams will be found, if analysis is possible, to have once been thought of by the individual. They may have been thought of for a moment, and dismissed from the mind apparently. However, they were simply transferred to the unconscious mind, and were awakened and intensified by the dreams which had a relation to them. As a rule, the individual does not recall having thought of or "wor-

win; New York, Charles Scribner's Sons; Paris, Libraire Jules Tallandier.

ried" about the thing before; it seems new to him. As with fears, so with paralyses and troubles following dreams; they have been thought of before; the dream merely awakened the fear and intensified it and made it seem real. Many of the apparently insignificant incidents of everyday life which cause us great concern do so because they are related to some previous experience concerning ourselves; and in our experiences we include thoughts.

While we can hardly blame dreams for whatever harm popular dream books may do, a word concerning the latter may not be out of place. Fortunately the use of such books is less now than formerly, but their circulation is still quite great. It must be admitted that these books make use of principles that are sometimes applicable to dreams, namely that dreams are often symbolic and that they go at times by contraries. The objection to the dream books is that their symbolism is made applicable to every dream, and every dreamer, whereas this is not justified, since the symbolism of dreams varies with the individual in most cases; also, that a dream cannot be interpreted by its opposite without a study of the dream thoughts. The dream thoughts are the most important and these are not made known in the dream as related. Furthermore, many of these books take a particular delight in picturing the unhappy; if they all painted pleasant pictures for every dream, their readers might scoff, yet they would not feel any the worse. They pretend to picture the future which no man knows and which will ever be a mystery. Even scientific students of the dream do not pretend to know the future, save in so far as they are willing to prognosticate health.

Popular dream books interpret dreams in two ways, by symbolism and contrast. If symbolic, to dream of going up a ladder means going up in the world; if by contrast, the reverse. Ivy means strength or the reverse, a midwife, revealing of secrets or the reverse, etc. Such reasoning is infantile, somewhat similar to primitive beliefs that echoes were due to dwarfs who lived in the hills, that hunger pains were caused by the gnawings of living things in the stomach, that frogs caused warts because of their warty skins, etc.

As regards fortune tellers, it was long ago observed that their interpretations were influenced by the remuneration. In any case, one who heeds them is apt to worry needlessly or hope in vain. Practically, we might ask such seers why, claiming such powers as they do, they are not rich beyond the necessity of plying their trades. Cicero tells us an interesting story which has a bearing in this connection: A man once dreamed that there was an egg laid under his bed, and was told by the soothsayer that where he imagined he saw the egg there was treasure. In digging in the place indicated the man found silver, and some gold in the midst of it. In gratitude he brought some silver to the soothsayer, who asked why he did not give him some of the yolk also.

CHAPTER VIII

TYPICAL DREAMS

Dreams of Flying—Falling—Insufficient Clothing—Murder—Examination—Missing a Train—Death of Relatives—Losing a Tooth.

THERE are certain dreams which occur in practically the same form and which are experienced by a great many people. Since they are more or less constant they are termed typical dreams. Chief among such dreams are the following:

Dreams of Flying

Dreams of flying, associated at times with dreams of falling, are probably the commonest of dreams. Usually they leave behind them a distinct remembrance of a pleasurable nature. So impressed have been some individuals with the reality of the flying sensation that they have essayed to fly when awake, futilely of course, and sometimes with disastrous results. In the flights the dreamer does not seem to fly high, usually a few feet above ground or over the heads of pedestrians for a distance of about twenty feet. Sometimes the flights are over high hills, as in the case of a lady acquaintance of the writer. To her it seems as if she flies pleasurably and easily over a high hill, falls pleasurably and gracefully to the bottom, and then flies over the next hill. In modern times flights in aëroplanes are becoming

common, even in those who have never made an actual flight.

Many explanations have been given for the flying dream. The most popular is that it is due to the rhythmic rising and falling of the chest, which becomes conscious by reason of some slight interference with normal respiration. Sleep seems to be especially favourable for suggesting aviatory powers. The respirations are shallower than in the waking state, and more thoracic in character. Mild interruptions of the normal respiratory rate, which are not unusual in sleep, may thus suggest the dream.

Mosso[1] has stated: "When we sleep it is especially the diaphragm which reposes; with some persons the abdomen is almost motionless in sleep, but a slight noise or push, a voice, or any external action suffices to make it resume its functions, and the diaphragmatic breathing becomes more active. This takes place suddenly, without our waking, and without any recollection of it remaining in consciousness." According to Shepard,[2] with the oncoming of sleep there is a decrease in the amplitude of the abdominal breathing movements and relative increase in the chest movements. In sleep three types of breathing, with intermediate forms, are distinguished. The first is shallow, slow breathing, alternating with a period of deeper, freer, and more rapid breathing, beginning abruptly, the alternation showing in chest and abdomen. The second is intermediate between the extremes of the first type, but with the chest movements deeper than in the waking state. The third is regular, deep breathing. Stimuli during the first two

[1] *Op. cit.*, p. 122.

[2] *The Circulation and Sleep*, 1914, p. 38. The Macmillan Co.

types gave increased amplitude, sometimes with a slower, sometimes with a faster rate, and always with an increase in the abdominal movements. Stimuli during the third type gave a period of shallower and faster movements, as a rule.

It has been suggested that some dreams of flying may be due to a slight alteration of cardiac action. The heart has a period of contraction, the systole, that is comparable to expiration; and a period of relaxation, the diastole, comparable to inspiration. In some instances, persons awake from a dream of flying conscious of some palpitation of the heart; in a case known to the writer, there was a feeling of gas in the stomach. The change in the cardiac rate may be due to many causes, as indigestion, emotions resulting from a dream, etc. The same causes which may provoke an increased respiratory rate may also increase the cardiac action, and the increase usually occurs in both organs simultaneously, or nearly so. In waking life we can note that an increased respiratory rate increases the rate of the heart. While dreams of flying are to be regarded without concern as a rule, prudence dictates that a physician be consulted should they occur very often, especially if they are accompanied by a sensation of cardiac uneasiness.

As pointed out by Ellis, and others, respiratory activity alone will not wholly account for the flying dream. In addition to the sense of lightness caused by the increased, superficial breathing, one would have to lose the awareness of contact with the bed. The sense of contact with the earth is ever present, else we would feel light and seem to rise in air. In certain nervous diseases, as hysteria, where there is a numbness of the skin,

the sensation of lightness and rising in air is often experienced in the waking state. In sleep, the feeling that one is no longer in contact with the bed may be brought about by numbness of the skin due to lying in one position for a long time. Coldness is a possible cause. It is known that the body temperature varies at different periods of the day; it is lowest in the early morning hours. A combination of disturbed respiratory activity and numbness of the skin are, therefore, to be regarded as the main features in causing most dreams of flying.

An understanding of the psychology of suggestion and of the causes of flying dreams will help us to understand many fanatics who from time to time assert that they have the ability to fly without exterior aid. Many hysterics, of a religious trend, believing in their own ability to fly, have filled many of their disciples with the same idea, and have predicted that on a certain day they and their followers would fly to Heaven. Those who have essayed to do so usually found the services of a physician necessary. Epileptics sometimes have the sensation of lightness and of rising in air. A former patient of the writer's asserted that just prior to a convulsion she felt as if she rose "right to Heaven." The sensation of rising also occurs to some dying persons, leading often to the idea that they are being carried to Heaven. One individual's dying words: "Don't let them take me; keep me down," were probably occasioned by this sensation. With death there is an increase in, and a lightness of respiration, plus a numbness of the skin, the parts furthest removed from the head becoming numb first.

Dreams of Falling

Dreams of falling are far from pleasurable. Generally they cause a shock which awakens the dreamer. A superstition has it that if the dreamer falls to the bottom of the precipice, or whatnot, death will occur. This is fiction surely, the only point in its favour being that we cannot awaken a person found dead in bed and ask him if he has had a dream of falling; on the other hand, the superstitious cannot prove their belief. It is, of course, possible that hysterical or nervous persons may have such vivid dreams of falling that functional paralysis or weakness results.

The dream of falling may be associated with one of flying, coming after the latter; or it may occur independently. For example, a person may dream of flying pleasurably and then may suddenly fall; or he may dream of falling from a mountain top or other high place without any previous dream of flying. In dreams of falling we awaken always before we touch bottom; this is because we are on the road to awaking at the time of the dream and awake before its completion, or because the emotions excited by the dream are sufficiently strong to cause awakening.

There are many possible explanations of the falling dream. The usual explanation given is that it is related to the dream of flying, the difference being that in the former respiration becomes impeded and slower, and the numbness of the skin increased. Some interference with health may, at times, produce these changes. Jewell, quoted by Ellis,[1] states that "certain observers, peculiarly liable to dreams of falling or flying, ascribe

[1] *The World of Dreams*, 1910, p. 140. Houghton, Mifflin Co.

these distinctly to faulty circulation, and say their physicians, to regulate the heart's action, have given them medicines which always relieve them and prevent such dreams.'' Occasional dreams of falling are not to be considered of grave import, however.

In not a few instances the dream of falling occurs just as one is going to sleep. As before stated, sleep comes on gradually, the muscles slowly relaxing and the senses becoming dulled. Many people on going to sleep experience the feeling of sliding down a hole, or an incline, and sometimes awaken startled. These persons are usually of a nervous type, though fatigue or slight deviation from good health may predispose to the sensation. It is possible, by paying attention to the sensations which are physiologically present in the hypnagogic state, to note the relaxation of the muscles and the sinking or sliding feeling accompanying it. Such attention is not advisable, however, when one is inclined to be impressionable or nervous.

The use of a firm, hard bed often prevents the sinking sensation of the hypnagogic state, and may thus prevent certain falling dreams. If the bed sags, it may add to the sensation of sinking as sleep is about to come on; or it may cause the sensation, with a dream of falling, when one changes posture in sleep. Persons troubled by disturbing dreams may occasionally find a remedy by obviating noisy window shutters, creaking bed springs, etc.

The sensation which we feel when awake of being drawn to the edge of the high building we may be on, or the giddiness experienced on ascending a high place rapidly, may have some rôle in explaining falling dreams. The chief explanation for these sensations in

the waking state is a fall in blood pressure. In a dream one may re-enact a scene from actual life, especially if he has actually experienced the feeling of falling very distinctly. A fall of blood pressure occurs not infrequently during sleep, occasioned by slight physical disturbances; this fact may also explain some falling dreams.

Sometimes falling dreams are symbolic. For example, a woman dreams that she falls on the street and is unable to rise. Passers by either pay no attention to her, or frown upon her. Every woman knows the meaning of a fallen woman, and in some cases we are justified in thinking that such a dream indicates the unconscious thoughts of the dreamer; of course, we would not infer that the dreamer had any idea of becoming a fallen woman actually; merely, that thoughts concerning a fallen woman have, at one time or other, been in the mind of the dreamer.

Dreams of Insufficient Clothing

These are also common dreams. In them the dreamer walks about wholly naked, or partly clothed, as in a bathrobe. In a dream related to the writer the dreamer walked about the principal streets dressed in a kimono. In some instances the dreamer is not the least abashed by the scanty attire, nor do the persons met with seem to pay any attention to the insufficient clothing. Usually the persons seen in the dream are strangers. In other cases the dreamer wishes to run away but seems unable to do so.

The commonly accepted explanation of these dreams is that they are due to a portion of the body becoming

exposed during sleep. Thus, the bedclothes may fall off the sleeper, exposing an arm or a leg. This causes coldness which the brain interprets as being due to insufficient clothing. Others interpret the dream as indicating a wish to be a child again. Childhood is, as we know, a period where little attention is given to dress, and where little regard is paid to the conventionalities. Possibly, these dreams may be instigated by a waking wish to disregard formalities and dress as one pleases.

Dreams of Murder

In nightmare the individual seems as if about to be done to death by some fiend, or to be killed in some other way; these dreams are often accompanied by emotion. In other dreams the dreamer acts the part of a murderer or that of the murdered without experiencing emotion of any kind. There may be a desire to run away, but apart from fear of capture there is no other emotion, as regret.

Dreams of murder are explained in many ways. Some writers attribute them to digestive disturbances, respiratory, and cardiac discomforts, which produce a profound impression on sleeping consciousness. The mind attempts to explain the impression, and from its magnitude concludes that something very serious has happened. The most serious ill that could befall one is being murdered, or being a murderer, and this is the conclusion that sleeping consciousness arrives at. The acceleration of the heart and respiratory rates suggests flight, and one flees only when in danger. This also suggests the idea of murder. On the other hand, dreams of murder are sometimes explained by symbolism; this

subject will receive more attention in the section on nightmare. The morality of these and other dreams has already been discussed.

The Examination Dream

This is a fairly common dream of students, college graduates particularly, the dream often following them throughout life. Thus a staid professor, or lawyer, or doctor, etc., dreams that he is back at college, being quizzed, and very anxious because he does not know the answers to the questions asked him. While he is uneasy, some one answers for him. In some instances the dreamer realizes that something is wrong; for example, he realizes that he is old, that he has graduated, etc. The dream thus causes mental confusion; from personal experience I can attest that these dreams are painful. Sometimes, especially if the same dream has been dreamed shortly before, the dreamer will find release by the memory of the previous dream coming to consciousness. In a dream which has recently come to the writer's notice, the dreamer thought that she was back at grammar school, and was unable to answer the questions put by the teacher. Then came the remembrance that such a scene occurred only a short time before, and that it proved to be a dream. This produced relief. The next dream, of the same night, was suggested by the school scene, and dealt with childhood schoolmates.

The examination dream is variously explained. It is possibly due to some physical or external stimulus which is marked enough to cause an impression on sleeping consciousness which commands attention. Con-

sciousness wonders what may be the cause of the impression. The query of the mind is then associated with an occasion when questions have been asked the individual; this brings up the memory of school days, especially to those who have taken school life more or less seriously. The confusion in the dream is attributable to the mixing of an early memory with an older one; thus, while one is back at school and being quizzed, the memory that one has already graduated crowds into the picture.

Freud [1] states that the examination dream occurs only to those who have passed their examinations. It is instigated by some task which one has to do on the morrow, over which there is some anxiety. I have found this true in many instances. The dream seeks out some period of the past which has caused anxiety, but which has been weathered successfully; for those who have gone to college, examinations have caused much concern. The dream is supposed to say symbolically that there is no need to worry about the morrow, that its difficulty will be passed successfully like the difficulty in the past.

Dreams of Missing a Train

In these dreams the dreamer is beset by all kinds of difficulties in an effort to catch a train. There is a delay in leaving the house, in packing the grips, in finding the key of the trunk; there are obstacles in the road, a long line at the ticket window, unconcern or no answers

[1] *Interpretation of Dreams*, by Dr. Freud, 1913, pp. 230–32; authorized English translation of 3rd edition by Dr. A. A. Brill. London, George Allen & Unwin, Ltd.; New York, The Macmillan Company.

from the ticket agent, inability to locate the train, etc.

These dreams, which are very common, are attributed to many sources. Headache, since railroad travel often causes it, is considered a cause. Or the entanglement of the feet in the bedclothes is regarded by some as suggesting difficulties in getting away; usually we are in a hurry when we have to catch a train. Rattling windows may bring to mind the rattle of a train, and thus instigate the dream.

Freud[1] suggests that the dream is directed against the fear of dying. To depart and to die have a somewhat similar meaning. Possibly a thought of dying has been in mind when awake. By the failure to catch the train, by reason of the difficulties in the way, the dream is supposed to say: "Compose yourself, you are not going to die (to depart)."

In connection with dreams of missing trains, looking in vain for the lost article, etc., one is often justified in interpreting these as implying an unconscious wish not to have the difficulty removed. In daily life we often put obstacles in the way, sometimes consciously, at other times unconsciously, so that we may not have to do something or other. Many people quickly contract a headache when called upon to perform a certain action; others find plenty to do when asked to go somewhere when they prefer not to go. Often we can see behind these things, and realize the true motive of the individual's conduct, which is to avoid something disagreeable. However, the motives are often hidden, even

[1] *Interpretation of Dreams*, by Dr. Freud, 1913, p. 232; authorized English translation of 3rd edition by Dr. A. A. Brill. London, George Allen & Unwin, Ltd.; New York, The Macmillan Company.

from the individual. For example, we forget to do many things in waking life because they are associated with something unpleasant, though, until an analysis had been made, we would deny the assertion, and be honest in the denial. So, in dreams we may be acting quite in accord with daily life, and the dream-difficulty may be the means of escape from a more intolerable situation.

In some dreams inability to catch a train, find an article, etc., stands for something besides itself. In other words it is a symbol which the dreamer may or may not recognize. Practically everything has a symbol connected with it. What the symbol stands for in any given case can be learned only by a study of the individual dreamer, since symbols vary with the individual. What we wish to call attention to here, is that in some dreams the train or the article is a symbol for something, and the inability to solve the difficulty is a purposeful act; if the difficulty were solved it would cause disturbance. The dreamer understands the symbolism, and realizing that the train or the article stands for something opposed to the individual's best interests, does not want to remove the obstacles, in fact, manufactures difficulties so that the object in question will not be obtained. As long as the object is not found, sleep is conserved.

Similarly it might be mentioned that dreams in which one sees plenty of tempting food or drink and neither eats nor drinks are often symbolic that it is not the usual hunger and thirst that one wishes to satisfy. What the hunger or thirst stands for can only be determined by ascertaining what the dreamer is striving for.

Dreams of Death of Relatives

Two varieties of these dreams are recognized. In one form the relative appears as living, and then it is realized that the person is dead. Some wonder is created, but not marked. In the second class, there is a dream that a relative has died, causing pronounced unrest which often lasts into the waking state. In most dreams of this nature the dreamt-of person is actually dead, but in some instances living.

This dream is explained by Ellis[1] as the flowing together of two groups of reminiscences which create a confusion. "Thus two streams of images flow into sleeping consciousness, the one representing the friend as alive, the other as dead. The first stream comes from older and richer sources; the second is more poignant, but also more recent and more easily exhausted. The two streams break against each other in restless conflict, both, from the inevitable conditions of dream life, being accepted as true, and they eventually mix to form an absurd harmony, in which the older and stronger images (in accordance with that recognized tendency for old psychic impressions generally to be the most stable) predominate over those that are more recent. . . . The dreamer, in the cases I am here concerned with, sees an image of the dead person as alive, and is therefore compelled to invent a theory to account for this image; the theories that most easily suggest themselves are either that the dead person has never really died, or that he has come back from the dead for a brief space. The mental and emotional conflict which such dreams involve renders them very vivid. They

[1] *Op. cit.*, pp. 204–205.

make a profound impression even after awakening, and for some sensitive persons are almost too sacred to speak of."

The Freudians[1] give a rather startling interpretation of such dreams of the death of relatives as cause anxiety. Their interpretation is that such dreams indicate a wish for the death of the relative dreamt of. We may hastily state that it is not implied that the dreamer wishes the death of the relative *now*, but that such a wish has once been entertained, usually during childhood. Some thought of the relative during the day preceding the dream has occasioned the dream, and the dream has awakened an old wish. The anxiety is caused because the sleeping consciousness recognizes that the wish was once entertained; the wish, conflicting with the adult personality, produces mental pain.

Whether or not we are willing to accept this explanation, we must concede that it is not as absurd as it appears on first thought. Our dreams have at their disposal our every thought, word, and act. Frequently they are concerned with incidents of childhood, and that a childhood wish should be awakened is nothing remarkable. And, we must admit, many of the wishes of childhood are such as would be foreign to the standards of an adult.

One who observes children will notice that they are often very selfish. The first born is usually surrounded by every comfort; its parents are its slaves. Once there comes a brother or a sister, the first born receives less

[1] *Interpretation of Dreams*, by Dr. Freud, 1913, p. 210 *et seq.*; authorized English translation of 3rd edition by Dr. A. A. Brill. London, George Allen & Unwin, Ltd.; New York, The Macmillan Company.

attention, and is likely to show its jealousy of the new arrival. The new baby has no teeth, no hair, it cannot talk, etc. Children have been known to be so jealous of a new baby as to attempt to kill it. At any rate, a certain amount of jealousy is present in every child. And not only is the first child jealous of the succeeding children, but brothers and sisters are often jealous of one another. They believe that the parents unduly favour a certain one, and, for that matter, probably every parent has a favourite child.

Children often display a jealousy of their parents. As is well known, the mother's favourite is the boy; the father's the girl. This favouritism is reciprocated; the boy favours the mother, the girl the father. Often the attraction leads to extremes; the boy wishes to be first in his mother's affections; he is jealous of the place his father holds. The same is true of the girl; she wishes to usurp her mother's place in the father's affections. Not infrequently children ask the father or mother which is liked best, the other parent or the questioner. And we may hear children say to their brothers and sisters something like: "When mamma dies I'm going to marry papa and be your mother." The meaning of marriage and sex relations is not, of course, understood; the expression simply indicates a wish, if unconscious, to usurp the place one parent holds in the affections of the other.

To children death has little meaning. They do not realize that it entails suffering of any kind. Rarely do they see a person die, nor do they see the body entombed. It is a mystery to them. When they ask what has become of some one who has died they are usually told that the absent one has gone away, or gone to

Heaven. Going away, being absent, becomes to children synonymous with death, and the expression, "I wish you were dead," when uttered by a child really means, "I wish you weren't here any more." No wish for suffering is intended.

According to the Freudian view, children who have been jealous of their relatives make a wish that the latter be dead (away). In adult life a thought of the relative in question causes a dream in which the relative appears dead. Then comes the realization that this wish was once actually made, and, of course, it causes mental disquiet since it is a wish that conflicts with adult standards. If the relative dreamt of happens to be living, the dream often leads to a greater love for the relative, as an atonement for the wish. If the dream causes no unrest it is because no "death wish" has been entertained.

As with many other of Freud's conceptions, his explanation of the dream we are considering will be found applicable in some cases. However, it is questionable if it can be ascribed to all these dreams. For example, a certain young man, after a day filled with rather melancholy thoughts, especially of his home, from which he was at the time absent, had a dream in which it seemed that his mother was dead. The dream caused great distress, amounting almost to nightmare; the dreamer felt as if he were crying, and he endeavoured to call out, but futilely. Yet, even in the dream, he was conscious of the fact that his distress was caused by the thought that, since his parent, for whom he had a great affection, was now dead, he would be unable to repay her for all he owed her, and would be unable to show the appreciation he intended to show once he had made his way.

Freudians would trace even anxiety dreams, no matter the nature, to some wish, but it seems to the writer that, if one keeps prying as the cause of any thought, he will eventually arrive at a point where his own views will be apparently proved.

Dreams of Losing a Tooth

In these dreams the dreamer feels as if some one were extracting his teeth, or he may seem to extract them himself. Usually the extraction finishes the dream. There are several explanations of this type of dream, the most popular being that it is occasioned by an alteration in the blood supply of the teeth, or by dental decay, which brings to mind thoughts of a dentist. In some instances, erotic stimuli appear to be involved.

CHAPTER IX

PRODROMIC DREAMS

THAT a dream will sometimes reveal in symbolic form the presence of an illness of which there is no awareness in the waking state has been known from earliest times. Such dreams are called prodromic.

Galen, in his book on *Prophecy in Dream,* tells of a man who dreamed that his leg was turned to stone, and who developed a paralysis of this leg a few days later. Aristides (died 468 B. C.), the orator, is said to have dreamed in the temple of Euscalapius, where the ancient Greeks were wont to go for inspired dreams, that a bull attacked and wounded him in the knee; on awaking he found a tumour there. Conrad Gessner dreamed that he was stung by a serpent; a plague-boil, so-called, developed on the breast a few days later of which he died.

Hammond [1] mentions many interesting cases, among them that a man who, for two nights before an attack of hemiplegia, dreamed that he was cut in two down the middle line, from chin to perineum. He was afflicted with paralysis soon after. Another of Hammond's patients dreamt that a man dressed in black and wearing a black mask came and struck him violently on the leg. He experienced no pain, though the man continued to beat him. In the morning he felt nothing but a slight headache. On the fifth day he had a stroke with paralysis involving the limb dreamt of as being struck. Other observers have reported dreams of being

[1] *Op. cit.,* p. 159.

gnawed by mice by persons who later showed signs of cancer; dreams of driving sweating, panting horses up hill, or of dying under terrifying conditions by those who later showed heart disease; dreams of suffocation, or flight by those with unsuspected lung disease.

H. Addington Bruce [1] describes one of his own dreams which is typical of prodromic dreams. He says:

"At least twenty times during a period of six months I had the same dream—namely that a cat was clawing at my throat. The stage setting and the minor incidents might vary, but always the central episode was the same, and usually the fury of the dream cat's onset was so great that it would awaken me. Naturally, this recurrent dream puzzled me, so much so that I spoke about it. But, ascribing it to indigestion, and classifying it with ordinary nightmares, I did not let it worry me at all.

"Then, one day, the accident of a heavy cold that settled in my throat led me to a medical examination which, much to my surprise, revealed the presence of a growth requiring immediate treatment by the surgeon's knife. Some time afterward it suddenly occurred to me that since the removal of the dangerous growth I had not once been troubled by the cat-clawing dream.

"I had suffered no pain, not even inconvenience, from the growth in my throat. In fact, I had not consciously been aware of its presence. But unquestionably the organic changes accompanying it had given rise to sensations which, slight though they were, had made an impression on my sleeping consciousness sufficient to excite it to activity."

[1] *Sleep and Sleeplessness*, 1915, p. 37–38, Little, Brown & Co.

These dreams are in a sense prophetic, but they are easily explained by natural laws. It is a principle of physiology that strong stimuli crowd the weaker ones out of consciousness. For example, when there are loud and slight sounds occurring at the same time we are aware only of the loud ones. We may illustrate the principle again by referring to the apparent aggravation of pain at night. During the day there are noises, views, conversations, etc., which either make one unaware of pain, or which obtund it so that it is scarcely felt. With night, however, the noise, tumult, and interests of the day are gone, and thus the pain is able to make a greater impression on consciousness. To mention another example: During the day the light of the sun makes it seem as if the stars were not present in the sky; when the sun has set we note their presence.

It is, or should be, a well-known fact that disease is insidious in its onset. Indeed, there are countless individuals who believe themselves to be in perfect health who have definite impairments or habits leading to such. These ills may be minor, and correctable if taken in hand early; by putting his finger in a hole in a dike a boy once prevented a flood. Usually it is not until these small impairments have become so aggravated as to cause definite symptoms that we become aware of them, or we learn of their existence more or less accidentally, as when we take a life insurance examination. They do not, at their beginning, make any definite impression on consciousness; the interests of the day, etc., crowd them out. When they become intensified they, in turn, crowd out other stimuli; as a rule, the impairments are fairly well developed by that time.

Sleep is the most favourable time for disease to make

known its presence. Vague feelings of discomfort felt during the day, referable to no particular part of the body, are apt to be localized in some particular organ or part by the dream. This is because in sleep we are removed from distractions or stimuli sufficiently strong to attract waking attention; weaker stimuli then have an opportunity to make an impression on consciousness. Whether or not the disease will produce an impression, as a dream, referable to some particular region of the body, depends upon whatever other stimuli reach consciousness. Stimuli reaching the brain from the stomach, for example, may be the stronger, and may blot out that coming from the diseased area; or the stimuli may mix and thus create a more or less confused dream. The ancients were wont to pay particular attention to dreams occurring in the early morning hours, since the stomach was likely to be empty at this time.

It is quite probable that physical ills make themselves known in dreams long before they come to awareness in the waking state. The failure to recognize them may be due to many reasons. Since dreams mean nothing but wild fancies to most people, due mostly to indigestion, no attention is paid them, even though the same dream may occur frequently. Again, unused to the symbols made use of by dreams, the prophetic nature of the dream may not be recognized, even after the disease has made known its existence in waking consciousness. Also, most people forget their dreams, or remember only a few, widely separated details. It is a point worthy of note that some individuals who rarely remember their dreams do so prior to an illness. When a person who usually does not recall his dreams finds

that he does so, and vividly, the possibility of some unsuspected disorder being present should be borne in mind; this is especially advisable should the dreams appear to be identical in most respects.

As will be noted, dreams predicting physical illness are portrayed in symbolic form. Symbolism is used because this is the language of dreams. The sleeping consciousness attempts to explain the stimulus reaching it from the body, and creates an image as much in accord with the intensity of the stimulus, and the general associations to which it gives rise in memory, as is possible for sleeping consciousness with the reasoning at its disposal. Thus, a beginning ulcer, boil, or other growth causes a piercing sensation which is magnified by sleeping consciousness and interpreted as the bite of a serpent, a mouse, cutting by sharp instruments, etc. The labouring heart is symbolized by panting, sweating horses. The interpretation depends not only upon the intensity of the stimulus but upon the individual himself. We do not all interpret stimuli alike even in the waking state; again, we are likely to create an image in accord with our individual experiences and reasoning powers.

It will also be noted that the trouble appears to reside outside the body in many cases. As before explained, sleeping consciousness acts very much like waking consciousness in referring difficulties arising within to outside sources. Still another reason is that when the difficulty appears to come from without it is more easily eliminated. If sleeping consciousness felt that the trouble was within, as in the heart, anxiety and awakening might be caused; since it seems to exist as a result of

escapable causes, less anxiety, if any, results. We may, therefore, consider that the symbolism is made use of for the purpose of conserving sleep.

In studying prodromic dreams the possibility of the individual's having had a transient thought that some ill might be befalling him, which thought was dismissed promptly and forgotten, must be borne in mind. For instance, a vague discomfort in the region of the leg might prompt a fleeting thought that an ulcer was there. The thought might then become unconscious, and give rise to a dream, as transient thoughts often do. Moreover, a recurrent dream might ensue. However, unless the thought was based on well-founded anxiety no disease would result, save, possibly, an hysterical one.

While some prodromic dreams may occur in a typical manner to many persons, as the dream of sweating horses in heart disease, we cannot agree with the older writers, as Aristotle, that to definite diseases correspond definite dreams. According to Chaucer, "The dominating humour makes the dream." Moreover, a person who consults the popular dream book in this connection is apt to worry needlessly. The lesson to be learned from what has been discussed is that dreams are sometimes truly prophetic as far as a physical illness is concerned. To an occasional dream of biting, clawing, etc., attention need not be paid. The dream is important only when it occurs frequently and in practically the same form. Considering that stimuli from the body frequently enter into the dream thoughts, the constant presence of a certain animal, or person in the dream, even though the dream varies markedly, may be significant. While the dream may have no connection whatso-

ever with a physical trouble, it is only prudent to consult a physician when it occurs often. The same advice applies to those who have unhappy dreams often. In some cases unhappy dreams are due to physical errors; in others to mental problems or anxieties which require medical treatment.

The dreams that have been described must be separated from those followed by an illness purely hysterical in nature. Dreams followed by loss of sight, hearing, paralysis have been mentioned in another place. These occur chiefly in nervous persons, or those of a very impressionable make-up. All told, the number of true prodromic dreams is small, so that it may be best, particularly for nervous persons, to look upon the subject as of theoretical rather than practical interest.

While there is truth in prodromic dreams there is little or none in dreams which are said to indicate the measures by which an existing disease may be cured. It is possible, of course, that in a dream a valuable suggestion may be received, but there is nothing of a divinatory power in this.

We have many examples of diseases apparently cured through suggestions given in dreams. Galen is said to have had an inflammation of the diaphragm, and to have been instructed in a dream to open the vein most apparent between thumb and forefinger. He did so and was cured. Pliny, in his *Natural History*, tells us that Alexander was sleeping by his friend Ptolemaus who was dying of a poisoned wound. In his dream a dragon appeared, holding a certain plant in its mouth, and saying that the plant would cure Ptolemaus. The soldiers were sent out to seek the plant and found it in the place seen in the dream. Ptolemaus was healed by its

use, as well as many others suffering from the same affection.

These dreams are not difficult to understand. Galen doubtless had a thought occur to him when awake that blood-letting might be good for his ailment. With this treatment in vogue at that time, it was a natural suggestion. The finger indicated is of no importance. It is extremely doubtful if a similar method would be practised today for a similar illness. We may believe that Galen got well in spite of the treatment, and not because of it. Likewise, it is probable that Alexander in thinking about his friend during the day noted a certain plant and wondered, if only for a moment, if it would be curative; the thought gave rise to the dream. Its curative value may be attributed to chance.

In noting remedies said to have been discovered in dreams we should be mindful of several things. One of these is that charlatans sometimes make use of the superstitious hold which dreams have on many people, and claim that they have been inspired in a dream as to how cures may be effected. Again, faith is very powerful. For example, when Cromwell, following the execution of Charles I, did away with the kingly practice of touching sick people in order to cure them of their ills, Greatrakes, an adventurer, let it be known that he had been appointed in a thrice repeated dream to cure the ailing by touching them; thousands flocked to him, and countless were cured or benefited by him. We have, also, the story of Elisha Perkins, of Norwich, Conn., who cured a great number of sick people, in this country and in Europe, with his metallic tractors,—pieces of metal about the size of a lead pencil which were

applied to the bodies of the sick; it might be mentioned that many who sought to show the absurdity of the tractors, *per se*, in producing cures, as well as charlatans who wished to profit, cured hundreds by employing tractors made of wood, painted to resemble the tractors of Perkins. The story of Perkins is amusingly told by Dr. Oliver Wendell Holmes in his *Medical Essays*. In our own day we have any number of faith cures, not to mention countless proprietary medicines of little or no therapeutic value intrinsically, but which, judging by the testimonials, have, for a time at least, made their purchasers believe they were cured or on the road to recovery.

Suggestion, originating from within or from outside sources, is certainly of value in the treatment of many disorders. And it is on suggestion that the value of "faith cures" depends. Suggestion will not cure an organic disease, as cancer, though it does often cure functional maladies. Should a person have faith in the prophetic powers of dreams, a remedy said to have been discovered in dreams will benefit him for a time; if his faith is great and his trouble purely psychic, it may even cure him. The word cure is hardly appropriate in this connection however, since a very great percentage of those claiming to have been cured in a more or less spectacular way relapse into their old condition, just like many who, when filled with new-born optimism give out testimonials in praise of certain nostrums, find shortly afterwards that the medicine is doing them no good. It is possible, of course, that in an ordinary dream various plants may be seen, and that a person interested in the curative principles of plants

may have his attention drawn to them. That chance may, at times, prove the plants to be useful is not at all mysterious.

Doubtless the belief in the ability of the dream to reveal cures was greatly strengthened when mesmerism, known also as animal magnetism, artificial somnambulism, and finally as hypnotism was at its height. The condition was regarded as identical with deep, natural sleep, and thus the prophecies, so-called, of hypnotized subjects were considered as possible to natural sleep. However, normal sleep and hypnotic sleep are not alike; further, a hypnotized person can reveal nothing outside the range of his or her own experience. If we were to credit the older authors, hypnotized persons were capable of all sorts of powers, as self-diagnosis, self-inspection—the ability to see all parts of the body, the power of prescribing for illness, to diagnose the ills of and prescribe for persons at a distance, etc. The Frau von U., magnetized by a clergyman, was said to have described the bones of the ear very minutely and accurately. Bertrand tells of sixty convulsive attacks of a dangerous nature which were foreseen and their time of occurrence and duration determined to a minute. As regards the Frau von U., she could only describe her ear bones from a previous reading about them. The convulsionists were able to predict so well because their convulsions were hysterical, and in no way the typical convulsions of true epilepsy.

A study of the history of animal magnetism is interesting, and profitable. It will show how far people will go in order to obtain notoriety, how it is possible for one to deceive himself and others, the great credulity of ignorant and educated, etc. One who is interested

in the claims for animal magnetism will find in Du Prel's *Philosophy of Mysticism* a mass of positive, though questionable, data. The negative argument Jastrow presents in his *Fact and Fable in Psychology*. For a good work analysing a case of artificial somnambulism the reader is referred to Flournoy's *From India to the Planet Mars*.

In passing, it might be mentioned that hypnotism is well understood today, and so no very remarkable claims are made for it. It has some usefulness in certain nervous disorders, but its place is being rapidly taken by more effective and safer methods.

CHAPTER X

PROPHETIC DREAMS

Dreams of Discovery—Dreams and Literature—Dreams of Persons Met Later—Dreams of Station in Life—Resolution Dreams—Repeated Dreams—Dreams of Warning and Death—Telepathy and Clairvoyance.

DREAMS which are apparently of a prophetic nature have always had a firm hold on popular fancy. Though the belief that a supernatural agency is at work fashioning dreams for weary mortals, in which they are given a true insight into future events, has disappeared to a great extent, it must be confessed that many people, ignorant and learned, still hold to the supernatural quality of dreams. Ancient literature is filled with references to dreams of a divine nature. Zeno and Plato vouched for them; Cicero believed that the soul showed its divinity in dreams. Mohammed had his followers relate their dreams to him, believing that he might receive a divine inspiration; he believed that he was inspired in dreams. This recalls the ancient view that idiots were particularly blessed by the gods, and in communication with heavenly regions. Their actions and talk no one could properly understand because these were of a supernormal character. Tycho Brahe, the great astronomer, had as a constant companion an idiot to whose mutterings he listened with profound respect, trusting that he might overhear some heavenly communication of scientific importance. In early times,

also, when dreams were considered gifts of the gods, the frequent dreamer was revered, and considered blessed by the deities, and in communication with them.

Though the ancients believed in divine dreams, it was admitted by them that many dreams said to be divine were spurious. Aristotle thought that true dreams were given only to the wise. At one time the Romans placed no credence in out-of-the-ordinary dreams unless these occurred to magistrates or others whose integrity could be vouched for. The Hebrews likewise were cognizant of the fact that many dreams said to be of a divine order were pure fictions.

All kinds of dreams are recorded in an effort to prove the working of an unnatural or supernormal agency when one sleeps. Inventions made, mistakes or lost articles found, poems, music, stories composed, messages of warning, etc., are quoted in abundance. While all these dreams are hardly deserving of being classed as prophetic or supernormal, they are regarded by many persons as akin to the miraculous, for which reason it might be well to consider them here.

Dreams of Discovery

In dream lore, especially ancient, one will find many references to discoveries made in dreams. For example, Synesius (370–413 A. D.) tells us in his curious, yet interesting, book on dreams, *De Insomnis,* that he invented hunting traps after dreams; he also states that his dreams truthfully encouraged him to continue an apparently useless hunt for game. We may credit this, though we are pardonable if we doubt some other statements of his; as that of the man who went to sleep very

ignorant and, having had a dream-conversation with the Muses, awoke an able poet.

Watt, the inventor, is said to have once passed a very restless night, and to have dreamt that, as he was walking in the streets, the rain suddenly turned into leaden shot. On awaking, he wondered what shape molten lead would take in falling through the air. He climbed a high church steeple, and emptied a ladleful of molten lead into the water of a moat below. On taking the lead out of the water, he found some perfect, or nearly perfect, shot. As a result of the dream, shot-towers arose, prior to which bars of lead were pounded into sheets, the sheets cut into cubes, and the latter rolled in a barrel until their corners were worn off.

Benjamin Franklin, according to Dr. Abercrombie, assured Cabanis that various political and other events which had caused much concern when awake, were explained truly in dreams, in his own experience. Condorcet said that the conclusions of some profound mathematical problems, unsolved on going to bed, were furnished in his dreams. Professor Hilprecht, who had spent much time trying to decipher two small fragments of agate from the temple of Bel in ancient Babylonia, had a dream in which a priest pointed out to him that the fragments were pieces of the same stone; this information rendered the deciphering easy.

On the surface these dreams seem mysterious. When we properly understand the mind, however, they lose such a classification. Most of us know from personal experience that at times when we strive to recall a name, the location of a proverb, etc., we are often unable to do so; in fact, the more we concentrate on the task the less progress do we make. Yet, in a moment of ab-

straction, hours or days later, the sought for answer comes to mind, even when we are thinking of something entirely unrelated to the matter, and probably after we have given up the task as hopeless.

Concentration of attention does not always give the best results. It tends to narrow the mental horizon, and prevents the employment of adequate reasoning. Moreover, when we concentrate on a task we are apt to be convinced that the solution is to be found in a certain way, and suggestions which are offered are dismissed peremptorily or are cursorily considered. For instance, if we have lost an article we may believe that it may be found in a certain place; suggestions that it may be in a place other than where we are searching are dismissed, or the search is carried out very superficially in the suggested place.

When we are abstracted, or thinking of "nothing in particular," mental tension is relaxed. Ideas then have a chance to pop into consciousness. As Jastrow remarks, the common habit of some people in scratching the head, tapping the table, rubbing the chin, etc., when they are trying to recall something, is an indication, even though the individual is unaware of its significance, of the value of abstraction. Experience has shown many persons that when forced attention to a task does not bring results, dismissing the matter from mind and engaging in something else freshens the memory; on returning to the task the solution is more easily found.

Sleep is pre-eminently the time when mental tension is relaxed; it is also the time when the innumerable experiences lodged in the unconscious mind are more available. Our dreams are instigated by some event of the day, an insignificant one often, yet they also tend

to concern themselves, in an indirect manner, with the day's problems. True we cannot shape the nature of our dreams, but as we go to sleep we may think of the problem we are trying to solve, and thus, to some degree, direct the nature of the dream thoughts. Since the mind is relaxed, and since the dream thinks by way of images, we are better able to grasp the significance of what the dream portrays. We appear to be lookers-on rather than actors, and so we are apt to note many things which would otherwise escape our attention; just as the person who watches a checker game is likely to observe the good and bad moves of the players, and to see suitable moves which the players are unaware of.

Dreams are not inventive, we should remember. They use ideas that have already been in mind; they do not create ideas. They may put various ideas together, sometimes in a desirable form, but, as stated, these ideas already existed and are not original with the dream. Sometimes, too, one will find that a problem on which he had been working the night before comes to mind completed on awaking. This is an example of what is sometimes called unconscious cerebration, or the faculty of the mind to work out problems without the individual's being conscious of the processes at work. However, in some of the instances quoted as demonstrating unconscious cerebration, it may not have been unconscious work that solved the problem; sleep may have so refreshed the tired mental faculties and relaxed mental tension, that the desired solution came to mind like an ordinary memory recollection. Indeed, many persons find the period directly after awaking to be very conducive to the recall of forgotten things, as proverbs, names, and for performing mental work of

other kinds. In this connection, Carpenter[1] has quoted an illustrative case. This concerned a bank manager who was unable to find the duplicate key which gave access to all the bank's valuables. He searched everywhere, tried hard to think of where it might be, but without avail. A detective was called and every employé was quizzed. Finally the manager was summoned, and to him the detective said: "I am perfectly satisfied that no one in the bank knows anything about the lost key. You may rest assured that you have put it away somewhere yourself; but you have been worrying yourself so much about it, that you have forgotten where you put it away. As long as you worry yourself in this manner, you will not remember it; but go to bed tonight with the assurance that it will be all right; get a good night's sleep; and in the morning you will most likely remember where you have put the key." This turned out as the detective said. The key was found the next morning in a place which the manager had not previously thought of, and in which no one but himself could have placed it.

We should be mindful, too, that many of the supposedly remarkable performances of dreams are impositions on our gullible sleeping judgment. Frequently we think that we have made some wonderful discovery; when we awake, and should we be able to recall the apparently remarkable find, we are likely to be disgusted when waking judgment submits it to inspection. If we do not recall it, many of us sigh, and feel that our memories have cheated us out of something valuable. Some persons inclined to the mystical may, also, believe in such cases that some supernatural or otherwise mys-

[1] *Op. cit.*, p. 523.

terious person gave them the information, since, in the dream, a figure which they did not recognize explained the matter to them. However, it is the tendency of the dream to be dramatic, to talk in parables; and we may be sure that no one tells us anything in dreams that we did not know before.

If many valuable suggestions have been received in or following dreams, many more, of much more value, have come to mind more or less peculiarly, in the waking state. Galileo, while idly watching the oscillations of the great bronze lamp swinging from the roof of Pisa Cathedral had the idea of the pendulum come to mind; it might be mentioned, however, that it was something like fifty years before Galileo successfully worked out the idea, and made a practical pendulum. The telegraph code is said to have been suggested in a moment of profound abstraction. Jastrow,[1] in speaking of important discoveries emerging into consciousness at moments of leisurely occupation, says: "Sir William Hamilton evolved the intricate conception of the invention of quaternions while walking with Lady Hamilton in the streets of Dublin, the flash of discovery coming to him just as he was approaching Brougham Bridge. Mozart had the aria of the beautiful quintette in 'The Magic Flute' come to him while playing a game of billiards, and seemed prepared for occasional influxes of musical ideas by carrying a note-book for their instant record. An inventor suddenly conceived the proper way of constructing a prism for a binocular microscope—a problem which he had long thought of and abandoned—while reading an uninteresting novel. Professor Kirkule tells how he saw the atoms dancing in mid-air in

[1] *The Subconscious*, 1906, p. 95, Houghton, Mifflin Co.

conformity with his theory of atomic grouping while riding on top of a London bus."

No doubt, many of us ordinary people receive many suggestions which, if we were able to utilize them, would make us famous. However, countless persons saw an apple fall before Newton;[1] many heard of the immunity conferred by cow-pox before Jenner; countless had watched soap bubbles but it was to Dr. Young that they suggested the theory of interferences, and led to his discovery of the laws relative to the diffraction of light; ship worms taught Sir Isambard Brunel how to build a tunnel under the Thames; two children playing with a log of wood, one tapping at one end, the other listening at the other end gave Laënnec the idea of the stethoscope; a spider's web gave Sir Samuel Brown the idea of his suspension bridge. 'Round about us daily are countless things, full of value, but which mean little or nothing to most of us, because our training, experience, and ability to apply what we observe or think about are feeble. Moreover, even if we did get a valuable idea we would expect it to quickly solve itself and quickly make us famous. Few of us would spend as much time as Galileo did with his idea; yet, if we study so-called geniuses we will find that they were close students of what we would call little things; nothing was too small for their notice. Further, once they received an idea they followed it up, undaunted by failure, or derision even.

[1] This story of Newton is probably not true: the same can be said of the suggestion Watt is supposed to have received while watching a kettle on his mother's stove. Both instances, however, even though historical inventions, illustrate the methods by which valuable ideas come to the minds able to use them.

It is true that, at times, men of greatness have ideas of value suddenly suggested to them, and that they carry these ideas to completion quickly. This does not mean, however, that genius is a peculiar state, a gift, requiring no labour. Concerning the man of genius there are any number of misconceptions. Many believe that the genius is born. While it is true that genius is hereditary in some cases, it is usually a matter of hard work. If we study men of genius we will find that they worked hard, from boyhood usually. Mozart said: "Nobody takes so much pains in the study of composition as I. You could not easily name a famous master in music whom I have not industriously studied, often going through his work several times." Napoleon is said to have occupied his moments supposedly given to pleasure, as in the opera, by pondering over questions such as: "I have ten thousand men at Strassburg, fifteen thousand at Magdeburg, twenty thousand at Wurzburg. By what stages must they march so as to reach Ratisbon on three successive days?" Moreover, genius is far from being partial madness as some contend. There are some feeble-minded and insane geniuses, but these are few and their genius is rarely of practical value. If genius appears to have eccentricities, it is because we note them in the genius and not in the average man. For every peculiar genius there are thousands of ordinary mortals similarly afflicted but whose peculiarities receive no attention.

The discoveries of genius which come suddenly are, therefore, the product of hard work. By dint of long study geniuses have accumulated a great wealth of material which has been stocked up in their minds. Given a problem all the data is there to help them; they do not

need reference to other libraries other than their own minds. Moreover, years of study and application enable them to readily see the significance of what would be valueless to the untrained.

The fact that discovery is a matter of education should show the folly of striving to dream of some wonderful thing outside the individual's abilities. Some persons attempt this; they make up their minds before going to bed that they will dream of something valuable, and expect a dream to be furnished in accordance with their general or specific wishes. Dreams may furnish artists, literary men and others with utilizable material, but if in daily life one is unable to profit by what he sees or what is suggested to him, his dreams will not profit him.

The most common dreams of discovery which are the lot of average folk are those in which errors are located or lost articles found. There are many of these dreams recorded, which, as with all dreams not well understood by the average person, are often considered miraculous. As an example of these dreams the following, from Abercrombie[1] is given:

"One of my friends who was employed in one of the principal banks at Glasgow in the capacity of cashier, was at his desk, when an individual presented himself, presenting a claim for the payment of the sum of six pounds. There were several persons before him who were waiting their turn; but he was so impatient, so noisy, and above all, so insupportable by reason of his stammering, that one of the assistants begged the cashier to pay him, in order to get rid of him. The latter gave him what he wanted, with a gesture of impatience, and

[1] *Inquiries Concerning the Intellectual Powers*, 1841, p. 280.

without paying much attention to the matter. At the end of the year, which was about eight or nine months after, the books could not be balanced, there was a constant error of six pounds. My friend passed several days and nights in a useless search for the deficit; at last, overcome by fatigue, he returned home, went to bed and dreamed that he was at his desk, that the man who stammered had appeared, and soon all the details of the affair had returned to his mind with accuracy. He awoke with his mind full of the dream, and with the hope that he might find what he was looking for. Upon examining his books he found, in fact, that the sum had not been entered on the ledger, and that it corresponded exactly with the deficit."

This dream can be explained in many ways. We may conceive that by concentrating the cashier narrowed his mental faculties, and that sleep relaxed the mental tension, allowing the solution to appear in consciousness. Further, we may believe that the unconscious was coping with the problem and thrust the solution forward once it was solved, in this case a matter of several days. In the light of modern psychology we may believe that the solution was not found more quickly because the recollection would be associated with something unpleasant, namely the irritation caused by the insistent stammerer.

Outside of mental diseases, there is often much meaning in our forgetting of names, our mislaying of articles, and other failures of memory which are apparently of no significance. In many cases it can be shown that we "forget" because the matter which we wish to make conscious has associations with the unpleasant. As before stated, we strive to forget all unpleasant experiences,

since their remembrance would cause us mental pain. By a process of constant repression, incidents and thoughts which we wish to forget no longer come to consciousness; they become buried in the unconscious mind. However, when we meet with something which has an association with the repressed experiences, the latter are stirred up, but there is a resistance to their coming to consciousness because of their painful nature; this resistance we call forgetfulness. In sleep the resisting power is less, and so the sought for material is afforded a better opportunity for coming to consciousness.

It is not necessary that the individual recognize in the memory he wishes to make conscious an association with the unpleasant; the mind does that for him. Often the association with the unpleasant is very slight, and the individual fails to note anything disagreeable in the recalled experience when it does come to mind; however, an analysis will frequently reveal it. In the incident of the cashier, it is probable that the inability to recall was due, in part at least, to the restraining action of the mind in order to keep from consciousness the recollection of the disagreeableness caused by the insistent stammerer.

The limits of space forbid our going into this very interesting subject in any greater detail; the reader who wishes to pursue the subject further is referred to Freud's *Psychopathology of Everyday Life.* To Freudians, slips of the tongue and pen, mislaying of articles, forgetting, and various acts of daily life are very significant of unconscious motives. Doubtless there is often much hidden meaning, which may or may not be of significance in understanding an individual's psychic

life, in many of the acts of daily life, but it is also true that if we endeavour to account for all forgetting, for example, by the activities of the endopsychic censor, we are apt to spend much time unprofitably.

Dreams and Literature

Many dreams are said to have produced, directly or indirectly, excellent stories, poetry, music. Hermas is said to have had his *Pastor* dictated to him by a voice when he slept. It is claimed that Voltaire dreamed a whole canto of *Henriade.* Coleridge's *Kubla Kahn* is credited to a dream; his *Ancient Mariner* resembles a dream. Tartini, the composer, after striving in vain while awake to conclude a sonata is said to have gone to bed and to have dreamt that the devil offered to finish the sonata in exchange for the composer's soul. Tartini accepted, whereupon the devil played on a violin, with wonderful execution, the sought-for sonata. The composer awoke, and is said to have written down from memory what he had heard; to the composition the name *The Devil's Sonata* is given.

Robert Louis Stevenson, who was from childhood a very vivid dreamer, and who, like Dr. Thomas Reid, Lamb, and Bunyan suffered from night terrors, obtained many of the ideas of his *Dr. Jekyll and Mr. Hyde,* and the plots for many other tales from his dreams; he tells of the debt he owes "the little people" in his very interesting *Chapter on Dreams* contained in *Across the Plains.* Bunyan, who is best defined as a constant dreamer—day and night—owes his *Pilgrim's Progress* to dreams; most of his other works seem to have been suggested in the same way. The writings of Poe and

De Quincey were, in some cases at least, indebted to vivid dreams. Edward Lucas White describes the aid he received from dreams in the preface to his book of short stories entitled *The Song of the Sirens.* Dante, Goethe, Lamb, Chatterton, Blake and many others evidently owed some of their compositions to the world of dreams.

Sometimes dreams that are forgotten during the day recur, or come to mind on again falling asleep. Ribot[1] says: "I have often observed how, on falling asleep, a dream of the preceding night till then forgotten comes back to memory in great detail and very distinctly. In travelling, when I leave one town to sleep in another, this recurrence of the previous night's dream sometimes takes place, but then the dream comes back piecemeal, disjointed, and hard to reconstruct." Many stories have been founded on these dreams, among the best known being Théophile Gautier's short story entitled *La Morte Amoureuse.*

Many of the productions credited to dreams must be discounted. For example, Tartini said, when old, that on awaking from his dream he did not retain the memory of the dream music; he wrote, after vainly trying to recall the music of the dream, a composition which in his judgment was inferior to the dream performance. If the composer had not striven so hard to complete the sonata, and had given himself up to abstraction, it is probable that he would have completed his work without the aid of a dream. Many composers find that their compositions come easier when they do not strive to produce them. For instance, Haydn, who was of a very religious nature, always resorted to his beads when he

[1] *Diseases of Personality,* 1887, p. 39.

found difficulty in composing, and said he never knew this to fail. Tartini's idea of selling his soul to the devil was probably the awakening of an old day-dream.

As regards *Kubla Kahn,* it was written when its author was under the influence of opium taken to relieve an indisposition. Coleridge made no claim that the poem, as finally written, was entirely a dream production. As Ellis says: "It may be added that it is difficult to believe that Coleridge could have recalled the whole poem from either a normal or abnormal dream: as a rule, when we compose verses in sleep we can usually only recall the last two or at most four lines."

If we bear in mind that the memory of dreams is at best fleeting, we will see how impossible it is for a poem or work of any length to be remembered intact on awaking. And, as a rule, dream-compositions are very inferior when subjected to waking criticism. It is, of course, possible for a work to be written during somnambulism. In many cases in the waking state, the best productions, especially of poets, seem to have been written while the authors were in a state of mental dissociation, their compositions coming involuntarily, unconsciously. George Eliot considered that she did her best work when she was taken possession of by another personality; Goethe wrote his *Werther* and other compositions as if in a state of trance. However, while we may find instances of work being performed "as if in a dream" we will find few, if any, instances of work of merit being remembered after a night dream, or written in a state of nocturnal somnambulism.

What most literary men and others who make profitable use of the imagination obtain from dreams are suggestions. These suggestions they are able to employ

usefully, just as they can make use of newspaper articles, scraps of conversation, incidents of one kind or another, etc., as bases for new productions. The idea is the essential feature; given the idea they can build a play, novel, or poem about it. When we consider how rich the world of dreams is in images, incidents, symbolisms, we can readily understand how it may prove a never ending source of inspiration to those who are competent to develop the suggestions therein received.

Comparatively modern studies show us that many myths, fables, and works of ancient origin were suggested by dreams. The Œdipus Tyrannus of Sophocles is presumably founded on a fairly common dream. Bergson [1] suggests that the fable of Eudymion, the shepherd, lapped in perpetual slumber, for whom the goddess Selene, the moon, is smitten with love while he sleeps, may have originated from dreams instigated by the rays of the moon falling on a sleeper's eyes: the moon's rays falling on the eyes during sleep not infrequently instigate dreams in which virgins figure prominently. The tendency of dreams to make composite photographs of persons and things, the monsters that appear in nightmare, etc., will account for many stories of a mythical nature, as animals with human heads, witches with blue faces, monstrous or dwarfed men and animals, etc.

Dreams of Persons Met Later

Dreams alleged to have pictured persons actually met with for the first time days, weeks, months, or years after the dreams are often cited as proof of the prophetic

[1] *Op. cit.*, p. 161.

nature of dreams. None of these dreams need be taken seriously inasmuch as their prophetic nature is based on self-deception. The fact that our minds are storehouses containing countless photographs of persons we have met, or whose pictures we have seen, but whom we cannot consciously recall, detracts from their mysteriousness.

What usually occurs in this form of so-called prophetic dream is that the dream image is a composite photograph, that is, the image is made up of characteristics of many persons the dreamer has actually seen. If the dream image is identified in waking life, it is usually because one feature of the dream image is identified with a person newly met with, and, overcome by the love of the romantic, the remaining characteristics of the dream image are fabricated to suit the real person; in cases investigated, the resemblance between the dream image and the actual person was very vague. Or it may happen that the meeting of a stranger may, for some reason, awaken the memory of a recent dream, and thus the stranger becomes credited with being the dream image. Since dream images are very often condensations of many persons, it would be practically impossible to meet like characters in real life.

Since dreams tend to bring about the realization of wishes, maidens may indeed see their lovers in dreams, also their day-dream heroes. Since it would be very romantic to fall in love with "the image of their dreams," some romantic persons are only too eager to fall in love with any one who has the least resemblance to the dream figure. Most of us are probably familiar with the custom of depositing a piece of wedding cake under the pillow in the hope of seeing one's

future husband. This custom originated from the old practice of depositing under the pillow the first cut of cheese at a lying-in, this being considered conducive to dreams of one's lover. Dreams so instigated are due to auto-suggestion, and whatever dream images arise will be found to be modelled after persons the dreamer has actually seen; probably, they are based on day-dream fancies. The same can be said of the lover one sees in the mirror at Hallowe'en.

Dreams of Station in Life

Sometimes a person dreams of being a physician, lawyer, artisan, etc., and in later life find that the dream has come true. We have many wishes, known and unknown to consciousness, and that we should dream of what we wish to be is only natural. It is also natural that some of these dreams should come true, for if one really wants to be a member of some profession or trade he will be apt to work toward attaining his desire. However, many who dream of greatness never rise above mediocrity; the maid marries, in her dreams, a wonderful prince, the beggar becomes a king, etc.

Dreams of expectant mothers, in which the unborn one's future station in life is depicted, are recorded. Many of these dreams have received a symbolic interpretation. Thus, a young woman, while in the house of Levi, is said to have dreamed that she beheld a beautiful damsel leaning over the river's bed, smiling on an innocent child. The child seemed to quickly become a man, and his might was felt over the world. An angel descended from a high mountain, saying, "Behold! so shall it be with thy son." Some time later the dreamer

married, and the dream recurred twice. Her son was named Moses. Five months before the birth of Caligula his mother dreamed that a supernatural being gave her an eagle, which changed slowly into a venomous serpent, and which was stoned to death by the multitude. The angel told her that the eagle symbolized power; the serpent, tyranny; the last, assassination. The mother of Nero, we are told, dreamed that a dove descended, holding in its mouth a scorpion which dropped upon her bosom, where it stung itself to death. The mother interpreted the dream as symbolizing first, peace; second, destruction; third, suicide. The mother of Joan of Arc is said to have dreamt that she brought forth a thunderbolt. To Paginini's mother an angel is said to have appeared asking what was desired for the unborn child. The mother's reply was: "That he shall be the greatest of violinists."

Few place any scientific worth upon dreams recorded after the event with which they are concerned. Dreams like the above are valuable only when the mother's dream is written down at the time it occurred, and the child's future actions noted. Most, if not all of these dreams originated in the minds of historians. Mothers often dream of the great persons their unborn will be, but experience shows that their dreams rarely come true; should one "dream true" occasionally, it is only a coincidence. If we believe in the supernormality of all coincidences nothing, hardly, will seem natural.

Resolution Dreams

Certain dreams, called resolution dreams, often come true. A person resolves when awake to do, or believes

he ought to do a certain thing, and finds a dream corresponding to this occurring nightly until the action has been carried out. The resolve may have been a transient one; the dream is like those founded on thoughts, "If this were so," "If I did that," etc. The dream eradicates all ifs, buts, doubts, misgivings; it deals with realities.

An amusing dream of this nature has been recorded in Dr. Brill's *Psychanalysis*. A chronic alcoholic disliked his wife's dog because he thought the dog received too much attention. He dreamed often that the dog was run over, taken away by the dog catcher. One day, during his wife's absence, he disposed of the animal. On her return the wife, on learning of the dog's disappearance, said: "Poor Fido. John dreamed only last week that he (the dog) was caught by the dog catchers and now the dream has come true."

Repeated Dreams

As previously mentioned, the dreams of the same night are often concerned with the same theme or aspects of it. Usually we fail to recognize this, especially when the dream has been dealing with commonplace subjects. Should, however, the dream deal with the death of relatives or personal danger—subjects which are of paramount importance in waking life—sleeping consciousness notes the connections, and the memory of the dream, or dreams, tends to be carried into waking life.

Vivid dreams of a personal nature are frequently repeated. The dream may be repeated entirely in exactly the same way as it already occurred; or, as in the dream related by Cicero, to be mentioned later, the dream may

be interrupted by awakening; on returning to sleep, the dream commences at the point where it left off.

If we accept the statement that dreams of the same night are often naturally of a more or less close relationship, we have sufficient explanation for any dreams of this nature which are remembered. If the dream is repeated intact, we may infer that the dream subject was of such vital significance to the dreamer, and so provocative of doubt, that sleeping consciousness, exercising unusual powers, called it back to consciousness for repetition, so as to facilitate a better understanding of it. If the dream causes awakening, and, when the person returns to sleep, begins at the point where it left off, it may be explained on the ground that the vividness of it caused it to be first in the dream thoughts, and because the dream would have continued if awakening had not occurred.

It is worthy of note that many dreams regarded as significant are said to have been dreamed thrice. Sometimes a multiple of three is used, as in the case of the man who dreamed nine times that his daughter was ill; it might be mentioned that he found her in perfect health. The number 3 has a wealth of symbolic meaning. Religion affords many examples; as the Holy Trinity; Faith, Hope, and Charity; Jesus, Mary, and Joseph; the 3 Wise Men; Christ and the two thieves; the Cross has 3 portions; the Crucifixion occurred at 3 o'clock; the Resurrection took place on the third day; Peter denied Christ 3 times; Peter had a vision thrice repeated (*Acts,* 10). In literature, the number has been emphasized, as *The Three Musketeers, Three Weeks,* etc. In daily life we have "the third and last warning," "three strikes and out," "ready, set, go," "ready,

aim, fire''; a drowning person comes up 3 times, etc. The number carries with it the idea of finality, importance, and thus a thrice repeated dream occasions, if erroneously, a sense of special significance; when a dream is dreamed thrice it also tends to cause awakening, for the significance of the number is appreciable to sleeping consciousness.

Dreams of Warning and Death

Of all dreams, those in which warnings of one kind or another have been given have most hold on popular fancy. Literature, ancient and modern, abounds in references to them. Among such dreams, the following few examples, taken from the classics, may be offered: The dream of Calphurnia, wife of Julius Cæsar; Vergil depicts the shade of Hector appearing to Æneas warning him to flee the city of Troy which was already burning and which was later taken by the Greeks. Simonides is said to have buried a corpse which he had found on the shore; he was warned that night by the object of his kindness not to depart next day; he obeyed; those who sailed were wrecked.

One who has paid attention to his own dreams will have observed that misgivings, doubts, anxieties, entertained often for but a moment, are not infrequently the sources for dreams in which the anxieties seem well-founded. Cæsar's wife was doubtless anxious relative to the condition of public affairs; she, probably, saw the trend of public opinion, and her anxiety over her husband's fate prompted her dream. Æneas doubtless had a suspicion that the battle would be lost, that it would be prudent to flee; similarly Simonides had a mis-

giving as to the wisdom of setting sail. The fact that it was in one case Hector, and in the other the dead person who gave the warning, is of no moment; the dream is dramatic, putting our own thoughts into the mouths of others. In ancient times it was not rare to find Zeus, Venus, and other gods and goddesses appearing in dreams; today we do not credit the existence of these deities, and so dream images are now modelled according to present-day representations.

A dream recorded by Cicero seems even more wonderful than the above. He tells of two Arcadian friends who, travelling together, arrived at Megara. There one of them stopped at an inn, the other at the house of a friend. The latter dreamed that his friend at the inn appeared before him, imploring assistance, as the innkeeper was preparing to murder him. In his alarm, the dreamer awoke, but, considering it all a dream, composed himself and went to sleep. He dreamed again that his friend appeared, saying that since he had received no aid in life his death might not be unavenged. The murder was described; the body was said to have been thrown into a cart and covered with dung; the sleeper was directed to go to the gate of the city in the morning. He did so, and met a carter who, on being questioned, fled in terror; the body of the friend was found in the cart, and the innkeeper brought to justice.

What has been said about the above dreams will apply to this. The dream was instigated by a misgiving. Doubtless, the friend who dreamed did not like the looks of the innkeeper, and feared that harm might befall his friend. Since a glance is enough for the mind to make an indelible photograph, the cart was seen at the inn. In a reverie the most likely disposition

of a murdered person was arrived at; also, if the event proved true, vengeance would not be passed by. The misgiving caused the dream, in which the mind dramatized all the thoughts associated with it. The reality of the dream caused awakening. That the dream should recur is not wonderful. As stated, dreams of the same night are often continuations of the first dream; if awakening had not taken place it is likely that the dream would have gone on to completion. As for the dream coming true, this is to be regarded as a coincidence.

Doubts, anxieties, misgivings, entertained for but a moment may, then, prove the instigators of dreams. Often the most fleeting anxieties are preferred. Dreams in which one is warned not to take a certain journey are founded in this way. After any disaster these dreams are frequently described, but even though authentic they do not savour of the mysterious. We will have such dreams come true as long as the mind is subject to doubts, and as long as accidents are possible. It is said that not a ship sails but what some passenger has dreamed that the ship would be wrecked, or has been warned not to sail by some one who had such a dream. How many dreams of warning prove unrelated to actualities is impossible of determination: as Lord Bacon remarks, "Men mark when they hit but not when they miss."

The following dream, recently told the writer, belongs to those dreams as proceed from anxieties. A mother dreamed that her soldier son appeared to her; he looked sad, pale, thin, ragged; he seemed as if enveloped in a mist. A few weeks after the dream she received word of her son's death. The mother believed the dream

prophetic, or of a warning nature. However, what is more natural than for a mother to think of her absent ones, to believe that they are sick, uncared-for? Such thoughts doubtless crossed the mind of the mother and instigated the dream in which the anxiety seemed well-founded. In this connection the words of Sir Walter Scott [1] are so appropriate as to warrant repetition. He says:

"When a soldier is exposed to death in battle, when a sailor is incurring the dangers of the sea, when a beloved wife or relative is attacked by disease, how readily our sleeping imagination rushes to the very point of alarm, which when waking it had shuddered to anticipate. The number of instances in which such lively dreams have been quoted, and both asserted and received as spiritual communications, is very great at all periods; in ignorant times, where the natural cause of dreaming is misapprehended, and confused with an idea of mysticism, it is much greater. Yet, perhaps, considering the many thousands of dreams which must, night after night, pass through the imaginations of individuals, the number of coincidences between the vision and the real event are fewer and less remarkable than a fair calculation of chances would warrant us to expect."

When we consider that the dream may utilize the words said in the presence of the sleeper, we will be forced to discount the wonderfulness of certain dreams. For example, dreams are recorded in which a person, after being awakened and told that some one is ill or dead, says: "I just dreamed that." In many of these instances the sleeper was sufficiently awake to have the words uttered in his presence reach sleeping conscious-

[1] *Letters on Demonology and Witchcraft. Letter I.*

ness; a dream was built about the words in order to explain them. As before stated, there is a definite interval between being awake and the consciousness of being awake; in this interval, words and other things that can make an impression on the sense organs may instigate dreams, without there being an awareness that the stimuli from without were really responsible for the dreams.

There are some dreams which appear very real, since it seems to the dreamer that he or she has been actually touched by the dream image. For example, a person may be dreaming of a dead relative, and feel several taps on the shoulder so distinctly that awakening is caused. These taps are really muscle contractions; they result often from indigestion, nervousness, poor physical health. Again, they may be due to a cramped position of a muscle or group of muscles, as from maintaining one sleep posture for a long time. On changing posture, the muscles contract, giving a sensation of being touched. In the waking state some persons, who have been leaning against a hard surface for a long period, not infrequently have the sensation of being tapped when they assume the erect posture; the sensation may not be experienced for some minutes afterwards. As with a dreamer, should they happen to be thinking of some absent person at this time, they may become startled. It is well to remember, also, that aural and other hallucinations may occur in sleep as well as when awake, and that these may be present in normal persons.

Those acquainted with the hypnagogic state will appreciate the statement that its various phenomena may delude the impressionable. In it various hallucinations and illusions may arise. When pathologic conditions

are present the hallucinations may become very vivid. Maury says: "When I have been busy with any difficult work in the evening the hallucinations never fail to assail me. A few years ago, when I had passed two consecutive days translating a difficult passage from the Greek, I saw, as soon as I was in bed, such a number of figures around me, moving and changing so rapidly, that in a fright I sprang up in bed, hoping by movement to get rid of them." Once, while under the influence of hunger induced by a prescribed fast, Maury saw, while in the hypnagogic state, a plate of food which a hand was picking up with a fork. When he went to sleep a few minutes later, he dreamed that he was at a well-furnished table and heard the rattle of the guests' knives and forks. The point is that the hallucinations of the hypnagogic state are more or less physiological; the voices, touches, images that one may encounter during it are, therefore, to be considered "imaginary," and not due to sensations caused by the actual presence of outsiders.

When one is awakened suddenly the dream images may be projected, so that the dream characters may seem to be actually present. This is noteworthy because the phenomenon has been misunderstood, and has been used to add to the number of so-called supernormal dreams. For example, a mother may be awakened, probably by coldness, and may imagine that her dead babe, of which she has been dreaming, is actually present in the room, smiling upon her probably. Of course, the mother is mistaken, though it might be hard to convince her of this.

Though we sleep, we are not entirely oblivious of

changes in our immediate environment, and from arriving at a more or less logical explanation of them. Indeed, in many instances the senses are more keen than when we are awake; this is apt to be the case after the first few hours of sleep, at which time the profoundness of the slumber grows less. For example, a man was awakened by a dream in which his house seemed to be on fire; he investigated but found nothing wrong. He returned to sleep, and awakened once more, to find smoke filling the room from a defective fireplace. While General Sleeman was in pursuit of the Thugee of India his wife, who was with him, had a dream in which she was haunted by dead men; she urged the General to move their tents from the apparently ideal location in which they had been pitched. Acting on other information, he dug up the ground where the encampment had been made, and found beneath Mrs. Sleeman's tent the bodies of fourteen victims of the thugs. These dreams are not mysterious; they indicate merely an acuteness of the sense of smell.

Sometimes several persons dream a similar dream at the same time and thus are inclined to believe in its prophetic nature more than if the dream had occurred to one person. Should several persons be anxious about the same thing, as the illness of a relative, they may have dreams simultaneously in which the anxiety seems well founded; moreover, the dream may be recurrent and cease only when the event dreaded has been decided one way or another. Hammond mentions many instances bearing on this matter.

Telepathy and Clairvoyance

The critical reader, especially one who believes in the reality of so-called supernormal dreams, may take exception to what the writer has dealt with in this chapter; he may state, and rightly, that there are any number of recorded dreams much more worthy of being considered prophetic than the above. However, the writer has no particular object in attempting to disprove these dreams. Horace said long ago: "Don't call in a God unless the knot is worthy of such an untier." It is for the reason that many of us look upon natural phenomena as supernatural, simply because we inherently are attracted toward that which appears mysterious, and because we do not properly understand normal and abnormal, though natural, psychic phenomena that an effort has been made to explain a few of the many incidents which strike us as being due to factors outside the range of ordinary understanding.

Of late years there has been an increasing interest in what is termed the supernormal. The term supernormal has replaced to a great extent what was formerly called the supernatural, the term being that of the Society for Psychical Research which considers all that happens as natural though out-of-the-ordinary. Classed among supernormal phenomena are telepathy, clairvoyance, spiritism, etc. Obviously, a suitable discussion of these subjects would be beyond the scope of this work, but since it is believed that the supernormal manifests itself more often in sleep than in the waking state, it might be profitable to consider some of its supposed phenomena briefly.

By telepathy is meant the communication of one mind

with another by some means other than the ordinary sensory channels. Popularly it is known as thought-transference, mind-reading, second sight. How it operates, if it does so, is unknown; there are no satisfactory laws, or theories even, to support it, though some have likened it to a wireless telegraph system; possibly its supernormal quality would explain why, if the latter theory were true, we do not intercept messages intended for others, just as it is possible, having the proper outfit, to intercept ordinary wireless messages. Each of us has the apparatus by which telepathy is supposed to work, namely the brain.

Myers considers telepathy a distinct faculty of what he termed the subliminal self. The subliminal self is that portion of the thoughts, feelings, emotions, etc., which seldom merges into supraliminal consciousness. Modern psychologists would consider the subliminal self as identical with what is now known as the unconscious mind; supraliminal consciousness, with conscious mind.

Telepaths believe that in order for a message to be transmitted from one mind to another the message must be of a strong emotional tone, in order to overcome the other emotional elements of the subliminal self which are ever striving to enter supraliminal consciousness. It is for this reason that messages are received at times of emotional distress, as accident, illness, danger, death. The faculty is also said to be particularly manifested between relatives. As an aid to percipiency, a state of mental dissociation seems necessary, as trance, sleep, absent-mindedness, at which times subliminal thoughts enter supraliminal consciousness more easily.

The person who sends the message is called the sender or agent; the one who receives the message is called the

percipient. The agent may will to send the message to some person, but it is considered unnecessary that there be an express desire that the message be forwarded. Usually, messages are received by one person, though it is claimed that there may be several percipients. Another term used in connection with telepathy is veridical, which is applied to instances when the message corresponds to an event to which it refers, as the apparition of a dying relative. When the event and the hallucination correspond in point of time the term veridical coincidence is often used.

Not infrequently the message is received into consciousness days or longer after the event to which it was related occurred. This is termed deferred percipience, and is ascribed to the submergence of the message in subliminal consciousness until such a time as favouring conditions, e.g., sleep, permit its emergence above the threshold.

Clairvoyance implies an ability to see distant scenes and events as if one were actually present. This is explained by some as a flight through space of the clairvoyant's astral body, which is, we are told, a fluidic double which is able to detach itself from the physical structure and act independently of it. This would lead us to believe that we have two bodies, and reminds one of the old belief that one had two souls, one of which wandered away and actually experienced all that occurred in dreams. The astral body has served a convenient purpose in explaining the physical manifestations of spiritualism, as knockings, table liftings, etc., which were ascribed to the activities of the limbs of the medium's fluidic double. In justice to telepaths and others, it might be said that the astral body feature is not con-

sidered plausible by many of the foremost disciples of the phenomena; further, that the physical manifestations of spiritualism are not regarded by some as weighty evidence in favour of survival.

While many look upon clairvoyance as entirely distinct from telepathy, others consider it as a specialized form of the latter, differing from it in the greater amount of detail and the percipient's feeling of being actually present at the scene. It depends, according to this view, upon the percipient's receiving an impression from some agent, as in telepathy proper. Independent clairvoyance, in which it is considered unnecessary to have an agent, is recognized. When clairvoyance is regarded as a form of telepathy, the alleged abilities of mediums are due to their receiving messages from the sitter's subliminal self rather than from spirits.

By many persons the visions seen in crystals or the products of automatic writing are looked upon as of a telepathic or clairvoyant nature. Crystal gazing, in which a person, while keeping as passive mentally as possible, fixes his gaze in a glass crystal, has been practised from earliest times. Its origin has been ascribed to Promethus, and the early Assyrians. In place of a glass crystal, a diamond, glass of water, wells, and springs have been used. At one time crystal gazing was employed for all sorts of purposes, as the detection of criminals, solving mathematical problems, prophecy. Though condemned by St. Thomas Aquinas and other Fathers as devilish, it flourished for a spell and then fell into more or less general disuse. It is true that some persons may see in the crystal various images and dramatic incidents which may or may not be recognized; sometimes one may be able to see the location of lost

articles, etc. However, psychologists do not consider such facts as mysterious. The crystal gazing merely produces a state of mental dissociation, in which unconscious memories are tapped and projected to the surface of the crystal. The fact that the images are not recognized is no good argument in support of the supernormality of the phenomena, no more than is the potential ability one has in dreams to recall forgotten incidents of the past.

The same holds true of automatic writing, namely, that what is written is founded on the individual's past experiences. Automatic writing, it might be explained, is writing performed involuntarily, and without the person's being aware of the sense of what is written. While some normal persons are able to develop the power to write automatically, it seems to occur more often in those who are of a neurotic strain. Some automatic writers have described accurately events that happened hundreds of years ago, and many other things that apparently defy explanation. Careful inquiry usually shows, however, that the writer described only such things as came within the range of his or her experience; for instance, descriptions of bygone days were founded on books read in childhood and forgotten.

Even a person who believes in the reality of telepathy and kindred doctrines must admit that many of the examples offered in support of them are erroneous. That fraud has been practised is admitted; sometimes, as in the case of Eusapia Palladino, fraud escapes detection for a long time, during which period many may be converted to false beliefs. Even when fraud is discovered many excuse its perpetrator, claiming that, after all, the detected one possessed an indefinable something

that was really supernormal. It is quite possible that many frauds escape detection entirely. Sometimes many claimants of superior psychic abilities are victims of self-deception; their powers are explainable on psychological grounds, but they prefer to believe and do believe that they possess an extraordinary gift.

That lovers of notoriety have added to the literature on the supernormal cannot be gainsaid. It can be shown, too, that many experiments popularly regarded as evidence in favour of the telepathic hypothesis are of no value. For example, the old game of hiding an article, the "telepath" discovering its location by "reading" the mind of the secreter as he holds the latter's hand. This is merely a matter of muscle reading. Every thought is accompanied by a corresponding muscle movement, probably slight but which can be of great service to a skilful muscle reader; thus, in the example given the "telepath" is able to find the hidden article because every movement in the right or wrong direction is made evident to him by the muscles of the hand which he holds. Further, there are persons very skilful in noting physical signs which are not apparent to others. There are, for instance, physicians who are very keen diagnosticians and who are often unable to explain very well how they arrive at some of their diagnoses; detectives like the fictionary Sherlock Holmes who can find clues where others see nothing of a tell-tale nature. Frequently, too, the perceptions of these persons are unconscious, and if these are bases for dreams which prove true it is not above understanding. Thus, one may unconsciously note that a relative is unwell and a dream result in which the notation becomes an actuality, and which, in real life, may later prove true.

Hyperesthesia of the senses must be considered in studying telepathic evidence. One whose sense of hearing, taste, smell, feeling, etc., is very keen may become aware of many things and yet have no true knowledge of the source of his gifts. Fine acuteness of hearing may allow one to hear a message which may have been accompanied by slight, involuntary whispering not appreciable to others. One who has this trait, as an engineer, may have a "premonition" that a wreck has happened ahead, and such prove true. Keenness of perception is likely to be more pronounced in sleep than when awake, hearing particularly. Lyman states that at one time he was awakened nights several minutes before his bell rang; on awakening he heard nothing though he felt sure that the bell would ring.

Again, many incidents commonly ascribed to telepathy or clairvoyance do not deserve this classification. In another place reference has been made to the fact that many things may pass so rapidly through consciousness as to be quickly appropriated by the unconscious and forgotten. If I lose a stick-pin and in a dream see the exact location in which I later find it, such is because I unconsciously noted the incident at the time the pin was lost; in a dream this knowledge emerges in accordance with the laws of psychic processes, of a natural order, rather than clairvoyant powers. If, as in a case quoted by Abercrombie, a father should appear to his son in a dream and acquaint him with the name of a witness who could testify as to a certain payment, and thus free the son from prosecution, are we to consider such as evidence of the return of a spirit? Rather are we to regard it as the emergence of an old idea, dormant in the unconscious mind, another testimony that the mind

forgets nothing. And if we credit telepathy to thought transmission how are we to explain other allied phenomena which cannot be dependent upon human agencies? For instance, a physician friend, whenever he has a dream dealing with water, notes that it rains the following day. Doubtless, his unconscious mind became aware of the changed atmospheric conditions and was responsible for the dream. The dream is prophetic indeed, but we can hardly say that some human or spirit sent him the idea of rain in symbolic form. However, if the dream should correspond with a shipwreck or other untoward event in which humans were concerned, doubtless many of us would be ready to accept a telepathic explanation.

To give a few more common examples which strike many of us as telepathic. I am seated at my desk, deeply engaged in my book. For no apparent reason I stop work to think of a friend who lives far away; almost simultaneously this friend's name is announced. Is it telepathy? It is more logical to believe that, while occupied, my mind, the unconscious, was made aware of a certain walk, cough, conversation on the door-step, which was identified with my friend and which caused his name to be thrust into consciousness. Again, while walking down the street I say to my companion: "Wonder how So and So is getting along," and hear my companion exclaim: "Why! I was just going to say that." Before crediting telepathy, let us consider that both of us saw simultaneously in a window a cravat or other article like that the person mentioned wore, or we saw an automobile of the type he owned, or we noted a passer-by who resembled him, which caused thoughts of him to come to mind.

Errors of memory must also be taken into consideration. We have referred to the feeling which pervades many of us at times that what we experience for the first time seems to be an experience of old. And, to take dreams of death or premonition by way of illustration, may it not be quite logical that in a day-dream or night-dream we once thought of the incident which has actually occurred? Dreams of the death of relatives, or unhappy reveries of what might befall those near to us are not at all uncommon; moreover, such are forgotten if for no other reason than that we tend to forget or repress the unhappy. Yet, when we learn of the actual illness or death of one near to us, the information touches familiar ground; it sounds old; and by a memory error we believe we have dreamed it; our sense of time plays us false also, and we believe that we dreamed of the incident only recently. As we fill up the gaps existing between the various parts of ordinary dreams, so may we fill up the gaps in the dream we believe we have had, to adapt it to the information we have received; especially prone are we to do this if we are convinced of the reality of premonitions. This is somewhat similar to the failing of some persons who, having witnessed an hallucinatory, indistinct figure, quickly remove the indistinctness on learning of some evil befalling one near to them. These failings by no means indicate dishonesty; they are due solely to memory errors to which any one is liable.

The prevailing tendency among certain classes of connecting one incident with another must also be taken into account. For instance, the clock stops and it is found that a relative died near that hour; one sees a black cat, a shooting star, and many other things which

have passed down through the ages as signs portending evil, and superstitiously associates them with some untoward event which happens later, believing that they are symbolic warnings sent by some agent, living or dead.

Today, unlike in the past, it is no sign of abnormality to confess an hallucination or illusion, inasmuch as these may occur in mentally normal persons. Should one of us experience an hallucination or illusion which corresponds with some unhappy incident we are likely to be much impressed. On the other hand, if nothing striking coincides we dismiss the matter from mind. Certainly, if we wrote down the various visions and premonitions, whether in dreams or when awake, that come to us we would find that few, if any, coincided with some definite crisis. Personally, when far away from home, I have heard my name called by some one near to me, as if in distress; but, though this has happened at least twice, it did not correspond with any untoward event. On the other hand, I have learned of illness without the least telepathic warning. Such experiences must be common; indeed, the writer could relate a number of dreams, apparently premonitory, which never proved true.

A point worthy of note is that many persons are firmly convinced of the reality of the supernormal because the belief is conducive to their happiness. A fond mother is visited in a dream by her dead babe; a loving wife has a vision of her departed husband, who, probably, whispers words of cheer to her. In the first case, the dream is comforting, more happy to believe than disbelieve; it promotes the thought that the babe still lives, that it will be seen again. In the second case,

the words of cheer solace, aid the individual to face life's vicissitudes. Because the dreams are comforting, their apparent reality cannot be removed from their dreamers' minds. The wish to believe is very powerful, and it is often the sole source of belief. Where the wish is strong it will do away with details that are not in accord with the individual's desires, and will fabricate others more favourable to belief. This applies not only to "psychic" manifestations but to the ordinary affairs of daily life. For example, Charles Darwin says that for many years he made it a point to write down all unfavourable comment on his theories, since he found from experience that these views tended to disappear from his memory more quickly than favourable ones.

Every human being likes to attract attention, though the kind of attention desired may vary. When we are inclined to the mysterious, and desire to share in the glory following any specific incident apt to occasion notice, it is a human failing to distort a commonplace affair into a marvellous one; with time, the affair becomes more wonderful, even to ourselves. That our memories play us false is, or should be, every one's experience. If not, we can demonstrate it by writing down all that we remember of a recent occurrence, an accident let us say. Then let us rewrite it from memory a year or so later. A comparison of the first account with the second will show many discrepancies. For this reason, as well as for others, premonitions, etc., that occurred years ago are hardly of any value in proving the reality of the supernormal. Again, let a number of us write down what we think we saw take place during a collision, fire, accident. Hardly half of the accounts will be alike if they are written independently;

if one individual allows the others to see his description before they write theirs, they are apt to agree with him. Therefore, many of the spirits and other things that witnesses declare, in writing, they actually saw may be subjected to this criticism. Moreover, if we desire the limelight, even though the flame shines in our own small circle of friends and acquaintances, we like to have a wonderful tale to tell. Sometimes we do all we can, if unknown to ourselves, to have a mysterious experience of our own; for example, if we attend a seance we drink in everything, and make it so very easy for the medium to resurrect departed spirits, and supply us with whatever of her stock we care to have. It is not even necessary that we have an experience of our own; by constantly thinking of somebody else's story, talking about it, etc., we may come, in time, to believe that we were actual participants in the event, or that it happened to us only.

In several places the writer has stated that certain occurrences could be regarded as coincidences. While it would not do to emphasize the frequency or importance of coincidences, it must be admitted that they take place more often than many of us suppose. Considering the great number of individuals, the comparatively limited number of their interests, the desires and fears they have in common, the accidents that happen daily, etc., it is no wonder if certain untoward events will be found which coincide with other events. As a rule, we fail to observe coincidents, especially when they do not savour of the mysterious, or are not so striking as to command more than ordinary attention. Even when we do note them, particularly the ordinary ones, we say: "Isn't that peculiar," "How remarkable!"

and forget about them, because they would excite no interest if told to others. Those who delight in what seems mysterious can find many coincidents which will satisfy their hunger for such, as in the case of the Schooner *John P. Hale* running aground on the day that Hon. John P. Hale died. However, for every one they supply, a number of facts can be offered to offset their contentions; for instance, for every person who dies with the last quarter of the moon, the setting sun, the outgoing tide, etc., we can point to numerous deaths which occurred under opposite circumstances: from a study of thousands of deaths, the writer is convinced that there is no particular death hour, and that death is not at all influenced by such factors as are often superstitiously alleged. We will find, too, certain epileptics who have, occasionally, a number of seizures at the time of a full moon, or a new moon; the writer has investigated this matter also, and has found that serial attacks of epilepsy occur without regard for the moon's periods. An investigation at the patent office will show many requests for patents for practically similar ideas; book publishers not infrequently receive manuscripts that are practically identical, both as regards subject matter and title; the history of medicine contains numerous examples of discoveries, e.g., ether and diphtheria antitoxin, which were made independently by several individuals at about the same time. Many other instances could be easily brought forward.

Coincidents occur to all of us. For example, while preparing this book I endeavoured to recall the quotation given on page 1, but unsuccessfully. At about the same time I received a letter from a doctor in New Jersey relative to an article I had written. I replied. Two

weeks or so later, at which time I had given up hope of being able to locate the quotation, I received his reply, and was agreeably surprised to find that he gave the quotation I desired, though not exactly. Call it telepathy if you desire to, but it seems to me that it was merely a chance happening. The doctor used the quotation to emphasize his own views, not because a message from my subliminal self had found lodgment in his subliminal self.

We should not be led astray in our beliefs simply because coincidents occur to several persons at the same time. If we paid attention to those which never "made good" we would have sufficient material to set aside the few that seem to be startling. For example, it is not unknown for several people to dream of a certain relative who has gone on a business or pleasure trip, in which the relative seems to be in a hotel fire, train accident, etc. Yet the dream proves only a dream. Abercrombie tells us of a young man and his mother dreaming the same thing at the same time. The son seemed to tell his mother that he was going on a journey, whereupon she said: "Son, thou art dead." Nothing came of it.

Further objections against the acceptation of the telepathic theory might be offered. We might, for instance, ask the clairvoyant to prove to us that the scenes he or she describes have not come within the range of his or her experience; also, we might ask why the images seen appear exactly like they did when the clairvoyant, or the subject, last saw them actually; if they appear changed, then we are pardonable if we desire a comparison of what was alleged to have taken place and what actually occurred. Surely, if telepathy is possible we should be

able to see friends who send us alleged warnings exactly as they are now, and not as they were when we left them. On the other hand, telepaths might ask us many puzzling questions. The subject is really massive, and the writer is keenly aware of the fact that he has not done justice to either the affirmative or negative side of the question. However, should any of us investigate the matter then let us use as much common sense in interpreting the material offered for our consideration as we do ordinarily; this is especially urged in regard to the major features of spiritism, as table liftings, etc. When we go to the theatre and watch the conjurer perform his wonderful feats we are sure we have been deceived, though, if we were to believe the evidence presented to our senses, we should regard the conjurer as a superior being. When it comes to mediums and the like we are inclined to set common sense aside; we expect something marvelous to happen, and this attitude of expectancy favours self-deception. It is not implied that mediums are frauds intentionally; they, like us, may deceive themselves. If we believe all that we see, read, and hear about, not only will our common sense be severely tried, but we will doubt many natural laws, as that of gravitation. Witnesses have testified that they saw heavy objects carried through space by "disembodied spirits" or will-power. We have the statements of other persons that they saw a certain person floating in the air; indeed, one man is said to have "floated" out the window of a room and to have "floated" into another room through another window. The acceptation of these manifestations requires great credulity, and if we are willing to accept them without question, then we have no reason to disbelieve the testimony offered in

the days of witchcraft. In those days, many persons swore that they saw certain "witches" riding through the skies on broomsticks, in addition to many other absurd things.

Probably some of us may wonder why belief in the supernormal appeals to so many. At present, the interest in the subject is more intense than usual, attested by the great number of books and magazine articles that have appeared lately, and which treat the matter from the affirmative side usually. And it might be mentioned that while some people regard the phenomena we are considering as due to unexplained natural causes which are of a superior order, most choose to regard them as evidences of the supernatural. The present interest in the subject may be due to a change in the public's literary taste, but a deeper reason is to be found in the titanic struggle now happily over. Solemn obligations have been so wantonly broken, innocent lives have been so ruthlessly sacrificed, that we wonder if a Divine being would permit all this, if those who have made the supreme sacrifice will receive their just reward, if loved ones who made the "rendezvous with death" will be seen again. Even in normal times practically the same reasons will help explain the constant interest in the matter. We know where we are, but, even though we accept the teachings of our religious instructors, we are not so sure of where we are going. The game of life is a struggle; some seem to be unduly favoured, others unduly tried. Hence we seek some sign, some token that will convince us that our real or imaginary wrongs will be righted, that our dreams of perpetual bliss will be realized, that we will again meet the loved ones from whom death has separated us. If messages of warning

are transmitted in mysterious ways from one mind to another, if the dead communicate with the living, such savours of the supernatural, the reality of another world; since the belief is more pleasing than unpleasing, we prefer to take such alleged happenings as plausible evidence. This holds good for the majority, for there are, of course, those who prefer to believe another world a myth, this view being the happier for them to cling to.

There are many eminent men who contend that the problem of life after death has been solved, and who offer experimental evidence in support of their views. However, the evidence does not seem conclusive. A failure to accept the experimental evidence by no means implies that life after death is denied. Unfortunately, many persons misunderstand the arguments of those who fail to be convinced of the reality of spiritism, telepathy, and kindred subjects. Those who deny these are not denying religion, as commonly understood, but are merely striving to explain the naturalness of many incidents which are generally accepted as supernatural; the effort is to give to Cæsar the things that are Cæsar's. And, if progress is to be made, it is necessary that this effort be made. Because a thing cannot be explained, it is not logical to attribute it to a supernatural or supernormal source. Not so long ago devils were supposed to ride on storms and strike churches particularly in their jealous rage; knowledge showed that the high church steeples invited the lightning; at one time idiots, the insane, epileptics were considered hosts of devils; knowledge dispelled this idea and with knowledge these unfortunates, instead of being burned or tortured in other ways, were given humane treatment.

Some day a larger knowledge of normal and abnormal psychic processes may explain many things that at present cannot be solved; but until the supernaturalness of these can be demonstrated it is only reasonable to attribute them to natural causes. Such a view by no means conflicts with religious ideas; as a matter of fact, there is every reason why religion should be strengthened by ridding our minds of various superstitions, which are usually the products of ignorance.

CHAPTER XI

NIGHTMARE

> And as when heavy sleep has closed the sight,
> The sickly fancy labours in the night:
> We seem to run; and, destitute of force
> Our sinking limbs forsake us in the course;
> In vain we heave for breath; in vain we cry;
> The nerves unbraced their usual strength deny;
> And on the tongue the falt'ring accents die.
>
> —VERGIL, *Æneid*, B. XII.

OF all the distressing, terrifying experiences which may be the lot of man, nightmare is probably the worst. As Macnish[1] says: "This affection, the Ephialties of the Greeks, and the Incubus of the Romans, is one of the most distressing to which human nature is subject. Imagination cannot conceive the horrors it frequently gives rise to, or language describe them in accurate terms. They are a thousand times more frightful than the visions conjured up by necromancy, or diablere; and far transcend every thing in history or romance, from the fable of the writhing, asp-encircled Laocoön to Dante's appalling picture of Ugolino and his famished offspring, or the hidden tortures of the Spanish inquisition. The whole mind, during the paroxysm, is wrought up to a pitch of unutterable despair; a spell is laid upon the faculties, which freezes them into inaction; and the wretched victim feels as if pent alive in his coffin, or overpowered by resistless and immitigable pressure."

[1] *Philosophy of Sleep*, 1841, p. 24.

This affection has occupied attention from early times. Hippocrates, for instance, refers to it and to somnambulism in his work on *The Sacred Disease* (epilepsy): "I have known many persons in sleep groaning and crying out, some in a state of suffocation, some jumping up and fleeing out-of-doors, and deprived of their reason until they awaken, and afterward becoming well and rational as before, although they may be pale and weak; and this will happen not once but frequently." Hippocrates thought that nightmare was caused by excessive bile, and dryness of the blood.

Bond, in his essay on the incubus or nightmare, written in 1753, describes the chief characteristics of the attack very well: "The nightmare generally seizes people sleeping on their backs, and often begins with frightful dreams, a violent oppression on the breast, and a total privation of voluntary motion. In this agony they sigh, groan, utter indistinct sounds, and remain in the jaws of death, till, by the utmost efforts of nature, or some external assistance, they escape out of that dreadful torpid state. As soon as they shake off that vast oppression, and are able to move the body, they are affected with a strong Palpitation, great Anxiety, Languor, and Uneasiness; which symptoms gradually abate, and are succeeded by the pleasurable reflection of having escaped such imminent danger."

Not only does one feel overcome during the attack but often throughout the following day. It is succeeded by a feeling of dread, exhaustion, depression, and there may be headache, and pains in the extremities. As with other unpleasant dreams, nightmare may cast a gloom over all the day's activities. The suffering in the paroxysm is so intense that those who experience it

more or less often may dread going to sleep. Instances are recorded of individuals who, rather than go to bed, have spent night after night in their chairs.

There are three pathognomonic symptoms of nightmare, though the intensity of each may vary. The first is agonizing dread; the second, a sense of oppression or weight in the chest; the third, a conviction of helpless paralysis. While in such an unhappy state the individual seems helplessly lost, and a victim of various fiendish tortures. He seems to be buried beneath innumerable heavy rocks; he is lost in a dark, dank, subterranean passage; he is jammed as if in a knot-hole; he is hanging from a precipice; he is pursued by lions, tigers, snakes, witches, or other horrible creatures much beyond his powers of description.

The nature of the dream which is present in nightmare differs with the individual. Some persons when they have nightmare have the same dream; in others the dream varies. It always produces terror which naturally varies according to the horribleness of the dream. Generally there is no escape once the dream has begun. Some individuals have claimed the power to abort nightmare: for instance, when the nightmare concerned itself with falling from precipices they have voluntarily let go of the precipice, and, it is claimed, this robbed the dream of its terror. Dreams seem real to us and for that reason we are unable to reason out their truth or falsity or to prevent being affected by them. It may be possible in some cases to suggest to one's self before going to sleep that the characters figuring in the dream are false, and so to rob these creatures of much of their fear-inspiring qualities.

Nightmare may occur in any period of sleep, though

it is more frequent in the morning, especially after an extra long sleep and when one has gone to bed very fatigued. It is also of common occurrence during the first few hours of sleep. The hypnagogic state is favourable to it, especially in persons who are overfatigued or who are in poor general health. Usually the attacks occur at the same time in each individual.

Probably every one has experienced at some time an attack of nightmare. An occasional attack may not be of grave significance. Some persons have attacks often, and, if for no other reason than that these attacks sap away their physical and mental vitality, should, in place of considering themselves dyspeptics, consult a competent medical psychologist. In persons of low vitality there is danger of shock, or hemorrhage. During the paroxysm, the blood pressure rises, and if the arterial walls are hardened their rupture is possible. The effects of frequent nightmare on the body in general are those of vivid, unpleasant emotions, as indigestion, constipation, nervousness, etc.

Many reasons have been given to explain nightmare. In other days, it was attributed to a spectre of the night (Mara), which seized men in their sleep and deprived them of speech and motion. It was also known as witch-riding. In order to prevent attacks, it was once a custom to hang up hollow stones in stables. In the north of England they were called holy stones. In the middle ages the view prevailed that it was due to male imps (incubi), or female imps (succubi), and because the persons afflicted were supposed to have relations with these evil creatures, they were, often, burned at the stake. How many people have been put to death, often after undergoing horrible torture, because of the belief

in possession by evil spirits, is impossible to determine. Mackey, in his *Extraordinary Popular Delusions,* estimates that during the seventeenth century more than 40,000 people were burned at the stake for witchcraft. And, as most of us know, many peculiar signs were taken as indicative of infection by evil spirits, such as the evil eye, which was, in many cases at least, nothing more than what we call squint today. If a person who betrayed signs of peculiarity showed an anesthetic portion of the skin, this was said to be due to the grasp of the devil, and this portion was called "the devil's claw." Most of the persons who lost their lives in such ways were suffering from hysteria.

In the popular mind posture in sleep and indigestion are regarded as the chief causes of nightmare. Generally a person who has nightmare awakens to find himself sleeping on his back, and thus sleeping on the back has become regarded as a cause. That this sleep posture may be provocation of attacks is certain; it is possible, however, for attacks to occur no matter what the sleep posture; practically identical attacks may take place when the person sleeps in the upright posture, even when awake. The usual reason given to explain why sleeping on the back predisposes to nightmare is that such a position allows the abdominal organs to press upon the large blood vessels of the abdomen, thus interfering with the flow of blood to and from the brain and other organs.

Dyspepsia is by far the most commonly accepted explanation, just as it is the wont of most people to attribute all bad dreams to digestive disturbances. That these errors may play a part is true. Probably many of us are aware of the unquiet dreams to which heavy

or late dinners may give rise. While many dyspeptics suffer from restless sleep, there are a great many other persons whose digestions are very good who are more or less subject to anxiety dreams. When indigestion is considered a cause of nightmare it is supposed to operate by distending the stomach, this in turn pressing upon the diaphragm, lungs, and heart.

Other physical disturbances, as constipation, eye defects, heart and kidney diseases, etc., are listed as etiologic factors. If these operate they can do so only by the impression they make upon the brain. We may assume that nightmare is due to some profound impression made on the brain by some physical error, but if we do so we are then at a loss to explain why nightmare should occur in persons who, as far as can be determined, are in good physical health. Being conservative, we must admit, therefore, that two factors are operative in promoting the disorder, namely, physical and mental.

The mental causes of nightmare are many and varied. Possibly the dream may concern itself with some terrifying experience or other unhappy incident that actually happened to the individual. Sometimes ghost, murder, and other stories, especially when told or read near bed time, may instigate a terrifying dream, particularly in persons of an impressionable temperament. In some instances, even in adults, terrifying dreams can be traced to fairy stories told or read in childhood. The fear would be caused by the apparent actuality of the dream, for, as before stated, dreams appear to be very real, no matter how absurd they may be to waking reason. The palpitation of the heart and disturbed respirations can be traced to the effects of the emotions on

the physical structures; and the paralysis, or sense of helplessness, to an awakening of the sensory centres prior to that of the motor centres.

Not infrequently the attack is due to the dream's bringing to a realization a wish or fear that has been repressed by waking consciousness. The wish or fear may be strong, so much so that it causes a conflict in the mind of the individual. We may define a mental conflict as a lack of harmony between two or more elements of mental life, a sort of antagonism between two ideas. To take a simple example, let us suppose that a person desires the good things of the world so much that a temptation to steal is evolved. This temptation could not be yielded to, at least not by a person of integrity. The temptation is, therefore, pushed back from consciousness, repressed; it will not be tolerated in consciousness. However, the desire is strong, likewise the forces opposing its gratification, producing an unrest which disturbs the individual. For one reason or another, a dream is instigated in which the person seems to steal and, conscious of the impropriety of the act, he is greatly troubled.

Mental conflicts may be concerned with many things, in fact with any strong desire which the individual opposes. If the opposed desire meets with fulfilment in a dream, it will usually cause distress. Some writers trace nightmare to erotic sources. In such cases we may conceive that some physical stimulus or other cause promotes a dream in which erotic thoughts, wishes or fears, appear to be in danger of fulfilment, the distress being caused because sleeping consciousness recognizes the nature of the dream and antagonizes it. If we look upon nightmare as due to many causes, as childhood ex-

periences, unpleasant incidents in later life, mental conflicts of one kind or another we will be covering its etiology without bias.

A point which causes some individuals thought is why they should experience so much concern in dreams over incidents which in waking life would not trouble them in the least. Often the things that frighten in the dream are, judged by waking reason, very insignificant. Various reasons might be given; for example, we might say that in dreams the reasoning powers available to waking life are absent or feeble. But in many instances the reason is that sleeping consciousness rightly interprets the significance of the dream, and the thoughts on which it is built. In other words, sleeping consciousness understands the symbolism of the dream. When one awakens there is a transition to another consciousness which does not, or does not want to comprehend the significance of the dream. Further, if, in attempting to ascertain the thoughts underlying the dream, we asked the person to tell all the ideas that came to his mind in association with the various elements of the dream, we would find, after a time, a reluctance on his part to continue. This would be because the individual does not wish to reveal the dream thoughts, since they are opposed to his nature, or they cause disquiet in other ways. This reluctance is technically known as resistance, and is not uncommon when one tries to explore the mental realm.

It may be asked why more people are not subject to nightmare, considering how impossible it is not to have had an unpleasant experience, or desires or fears which must be repressed. We may attribute this to the fact that it is only when the repressed thoughts are very

strong that nightmare is apt to be frequent; being of a strong emotional tone, they are easily awakened by slight physical or other stimuli, or they may easily force their way into sleeping consciousness when sleep slackens the repressing powers of the waking state. Occasional attacks may be due to physical stimuli promoting a dream somewhat similar to the nature of the stimulus, or the dream may, by association, awaken a terrifying experience, if only an imaginary one. Some individuals are susceptible to disturbing dreams just as certain people are susceptible to particular physical ills. We should not think that it is only nervous persons who are subject to nightmare, though, probably, these are more predisposed than others because of their emotional life. Nightmare may happen to any one; should it become habitual it is best considered as evidence of some powerful idea or experience in need of removal.

In many cases the characters and incidents figuring in nightmare seem absurd. However, they are not as absurd as they seem to be. Analysis will show that the dream figures and incidents are identifiable with waking experiences, in which we include thoughts. As before stated, all our experiences, our thoughts are conserved in the mind. However secret, new or old, repulsive or agreeable, even thought of for but a moment, all our thoughts are preserved. In the unconscious mind they are card-catalogued, placed in their proper niches. Thoughts that have a similarity, which appear related to one another are available in a moment. If we once thought of a certain person as a monkey, our dream might make use of this thought and a monkey might pursue us, talking or acting like a human being; or it might have its own head on a human body; it shows

traits of its own along with traits of the human it was identified with. The point is that the characters figuring in nightmare are usually composites of our thoughts. Usually we will be unable to recall having noted any similarity between the various creatures of which the dream-character is a composite, but the unconscious mind never forgets.

The treatment of nightmare has run the gamut of medical science. It has been recommended that the head be scarified, the ankles bled, male peony and many other things taken. The advice given long ago by Robert Burton in his famous *Anatomy of Melancholy* is still made use of by many: "Against fearful and troublesome dreams, Incubus, and such inconveniences, wherewith melancholy men are molested, the best remedy is to eat a light supper, and of such meats as are easy of digestion, no hare, venison, etc., not to lie on his back, not to meditate or think in the day-time of any terrible objects, or especially talk of them before he goes to bed."

Since disturbed states of the body may predispose to unquiet dreams, one who is aware of a physical disturbance should seek its correction. Also, if personal experience shows that certain foods or combinations of foods, especially when eaten near bed-time, cause sleep disturbances such should, of course, be avoided. As before stated, an occasional nightmare is of no moment; it is frequent attacks that require attention. When attacks are frequent and attention to diet and the usual medicinal agents fail, we are quite safe in attributing the disorder to mental rather than physical sources.

At this point it may be well to call the reader's attention to the fact that because one's troubles are said

to be mental this does not by any means imply that the individual is insane or apt to be. There are countless troubles, due to disturbing thoughts, which will never cause insanity. Between the so-called nervous person who worries, who has countless fears of which he is ashamed and of which he tells no one, and the insane person there is a very great difference. If we read the lives of the great persons past and present, we will find that many of them suffered from strange fears or idiosyncrasies, and yet they were able to continue their work and make the world better for their having lived. The fear of insanity is the lot of practically every nervous person, but there is no reason for it. There is little danger of the nervous individual becoming insane: in fact, with proper treatment, the chances of being restored to perfect health, mental and physical, are greater than the development of insanity.

When nightmare is frequent prevention of sleeping on the back may be useful as a palliative measure. This may be done by wearing a knotted band of cloth about the abdomen, so fixed that the knot presses lightly on the lower spine. Or a hard substance, as a baseball, may be sewed in the cloth, and applied in the same way.

The best advice, however, is that the individual consult a competent medical psychologist so that the experience which is responsible for the trouble may be discovered. Medical psychologists have several methods by which these forgotten experiences may be brought to light, and in many cases all that is necessary for the cure is the bringing of the experience to consciousness. Once the individual understands the nature of the experience or mental conflict, it is not apt to trouble him

further, or understanding it he will know, or will be instructed in, the means by which recurrence may be avoided.

In another place mention has been made of a motor paralysis following sleep. This is sometimes called partial nightmare. The senses are awake but the ability to move or talk is abeyant. Generally there is no knowledge of an unpleasant dream. When the person finds his power of motion gone he usually becomes frightened, which causes palpitation of the heart and other fear reactions. Though seconds seem minutes, the power to move is restored in a short time. The condition is generally due to fatigue or a run-down physical condition. A shake or jar will, as a rule, bring the person out of an attack. If the person affected in this way pays no attention to it when it is upon him, or regards it indifferently, the ability to move will be restored more quickly and fear reactions will be absent.

CHAPTER XII

NIGHT TERRORS

NIGHT terrors, or pavor nocturnus, comparable to the nightmare of adults, is a fairly common sleep disorder of childhood. It occurs between the third and seventh year. One attack in the night is most common, though several may take place. The attacks may occur at intervals of a few days and continue indefinitely, or, as is generally the case, after a few attacks the terrors disappear. In some instances the terror is replaced by somnambulism which may or may not be accompanied by fright and which may last a number of years, even a lifetime unless the underlying cause is removed.

In the usual attacks of night terrors the child is awakened, or partly so, a few hours after going to sleep. Sometimes the terror is experienced just as the child is falling asleep. There are evidences of a great fright, —hurried respirations, sweating, trembling, increased heart action, etc. The child may remain in bed and endeavour to hide beneath the bedclothes, or it may run about the room striving to hide under bureaus, chairs, the bed. It may cry out so that the observer can comprehend that the child believes it is being pursued by an animal or other terrifying creatures, or it may say something like "I won't do it again," leading one to assume that the child is dreaming of being punished. After a few minutes the child may be quieted, or it may be anxious, require the parent at the bedside, and sleep fitfully the remainder of the night. Generally there is

no remembrance of the attack on awaking in the morning, due probably to the child's forgetting the dream. During the attack the parents and others outside of the dream characters are not recognized.

Parents are wont to attribute these attacks to bad dreams. That they represent vivid dreams is true, but to dismiss them lightly, especially when they occur often, is dangerous for the child's future health and happiness. We will take up this aspect of the problem further on.

It is customary to assign two causes for night terrors, namely physical and mental. In the first, some physical error is held accountable; in the second, some terrifying experience, under which we include thoughts. If the child has had an unpleasant experience, well-marked physical disorders, by producing a profound impression on the brain during sleep, may awaken the experience and give rise to terror. If the experience has been particularly vivid, even slight physical disorders may awaken it. Usually when we fear something in particular we are apt to fear everything, and to quickly conclude that our fear is realized on the slightest provocation. As it is practically impossible to prevent children from day-dreaming of the unpleasant, and exaggerating their liability to danger, so well-marked physical impairments may easily instigate some unpleasant dream.

Among physical disorders which may provoke night terrors adenoids, enlarged tonsils, diseased teeth and gums, phimosis, constipation, digestive troubles deserve attention. These may act in various ways; for example, adenoids and enlarged tonsils by interfering with breathing may suggest suffocation; they also undermine the general health and render the child very impressionable

or nervous. Eyestrain unbalances the nervous system and, as is well known, so-called bad dreams are fairly common when the nervous system is below par. Constipation, diseased gums and teeth may cause the terror by reason of the poisons to which they give rise. Phimosis may excite an unpleasant dream by reflexly exciting the nervous system or through local irritation.

Errors of hygiene may be solely at fault,—as insufficient exercise, heavy bed-clothing, poorly ventilated sleeping and living rooms, unsuitable diet, irregularity in eating, improper mastication, etc. Whether or not a physical cause is responsible for the attacks of night terror is a question which can be best determined by the physician. At any rate, a physical examination would not be profitless even if it did not explain the nocturnal attacks. Any number of children are suffering from physical errors which receive no attention, and as a result are below par and are regarded as peculiar, or victims of indefinable disturbances, apparently idiosyncrasies.

Probably more cases of night terror can be explained by mental than physical causes. And the most common cause is some fright which the child has experienced. The fright may have been occasioned by accident, as a fall; or as is more usual, the fright may have been produced by an injudicious act on the part of the child's parents, instructors, or associates. Too many people still believe that the best way to teach the child is by making it fear. Those who are of this belief should bear in mind the words of Mosso: "Every ugly thing told to the child, every shock, every fright given him will remain like minute splinters in the flesh, to torture him all his life long."

If we were to consider the various ways in which the child may be frightened by reason of improper training we would have need of a book on this subject alone. Here space permits us to consider briefly but a few of the chief ways. One of these is allowing the child to read unsuitable books, and by improper story-telling. We should not do away with fairy stories, as has been suggested, as these serve the same purpose to the child as a good novel does to the adult. However, in allowing such stories much depends upon the nature of the child. Some children are more impressionable than others, and are wont to take as fact whatever they read, and whatever they are told, especially by those considered as authorities. These children are usually the so-called quiet children, who are "different" from their brothers and sisters. In these cases, if not in all, it may be well to explain why the story was written: to say that it was written for amusement and not because the characters really exist. Particularly harmful are the cheap paper-back novels, ghost, Indian, detective and similar stories, especially when told near bed-time. In telling stories many people are unwise. Many misguided individuals seem to take a particular delight in frightening children by describing Jack the Ripper, ghosts, murder, etc. Very much depends upon how one tells a story, no matter the kind. If we tell it with a serious mien the child is apt to believe, but if we smile incredulously the child is likely not to spend much time wondering about its veracity.

Pictures such as are found in some editions of *Pilgrim's Progress,* Dante's *Inferno,* etc., often cause terrifying dreams; they may, also, induce fears when the child is awake. For an instructive essay in this connec-

tion the reader is referred to Charles Lamb's *An Essay on Witches and other Night Fears.*[1]

A word about the influence of motion pictures as a cause of night terrors is justified. Many of the pictures displayed are not only questionable for adults but particularly harmful for children, morally and otherwise. Fortunately, most theatres do not allow children to attend unless accompanied by an adult, but even so the parent should first study the nature of the pictures to which he takes his child. Of course, one should choose such pictures as are interesting and instructive. One may think that the child does not understand "problem" pictures, yet the child is almost sure to ponder about them, and often to arrive at a false conclusion concerning them. Many cities have now special, selected performances for children: this movement deserves encouragement.

In an effort to correct children many do more harm than good. Instead of pointing out truthfully and in a manner so that the child can understand why a certain act must not be done, the grave consequence of doing something forbidden is dwelt upon. The child is told probably that it will be taken away by ghosts, or kidnappers, or what not. If the child has offended morally he is often told that the devil will take him, that he will be given to tramps, that his hands or other parts of his body will be cut off, etc. Often these threats instigate dreams in which the promised punishment seems at hand. Doubtlessly many children suffer only momentary fear from threatened punishment, but others take the threats to heart more than they seem to, and are caused much suffering by them. Surely kindness is

[1] *Essays of Elia.*

a better medicine than fear; and if parents could realize just how many adult phobias and other mental tortures originate from apparently insignificant childhood impressions, they would not be so indifferent or so careless as to what they say or do to their young charges.

It is proper to bring up children to know God, but it is better by far to teach love of Him than fear of Him. Many overzealous teachers, victims themselves of a scrupulous nature and a highly developed imagination, seem to delight in picturing the tortures of Hell, the nature of devils, etc. Acts that are really trivial are magnified, made heinous. The child is forever told just what it may and may not do; it is never permitted to decide for itself; it is given the teacher's conscience, and so develops into an adult who lacks judgment, decision, and who, in addition to other unfortunate peculiarities, is a host of fears.

A child naturally has primitive instincts and is bent upon obtaining pleasure. In early life there is an amorality, an inability to separate right and wrong. Instruction is, therefore, necessary. However, children have a better comprehension than we credit them with; consequently, the instructor should give a good reason why one act should replace the other. The superiority of right may be explained on a strictly religious basis, but it is quite advisable to point out the rewards of right in this world also; at any rate, the best results are not apt to follow if one tries to force the child to practise virtue solely through fear. To my mind, some of the efforts of the clergy do not succeed as well as they might, especially in adults, because the instructions or sermons are too lofty, too idealistic and make their appeal chiefly to the highly religious; the speaker soars

to a far away world, clothed in mystery, and rarely deals with the world which we see about us. Should it be explained to the youth, for example, that a life free from undesirable indulgences, a life in accord with the laws of God and those of man, will tend to make him an upright, honest citizen, insure his success and his happiness, guard him from loathsome diseases that cause much mental and physical torture, etc., he will have some present reason for heeding his instructor. In childhood the instructor may proceed in a somewhat similar manner; namely, let the instruction show present and future rewards. It is important that the instructor does not draw upon his or her imagination, nor impart as absolute facts things which the majority, including theologians, do not regard as final truths. One may not mean to lie nor to deceive, yet should one do so, and should the child discover the falsity in later life he is tempted to doubt many other things told him by the teacher. Confidence once lost is not soon restored; when a child loses confidence in a person, parent or not, distrust and lessened affection reign instead.

There are, of course, some children who take advantage of kindness, and whose steps cannot be guided by it. Should it become a matter of decision between the rod and direful threats in an effort to correct the child, the former is probably to be preferred. One should be cautious in using the rod, however. Sometimes those who believe in its effectiveness are so brutal as to make the child hate the chastiser, who is usually the parent. Since the parent represents authority to the child, a hate for all constituted authority may arise, which hate, in adult life, may be manifested by anarchistic and similar tendencies. It is also wise to be very careful

about shutting children in dark rooms, dark cellars, or other lonely places. The fear that may be inspired in this way often lasts a lifetime; in adult life it may be betrayed by a fear of darkness, of closed places, of subways, etc. And, as is usually the case, the adult will have no idea that his phobia originated from a childhood impression.

There are certain fears which are more or less natural, instinctive, which are for the purpose of self-preservation. They serve their intended purpose only when they are not carried to excess. Moderate fear quickens thought and action, renders one alert, on guard, tones the musculature for flight or defence. If a fear is excessive it paralyses thought, action, will; it roots one to the ground, so to speak, blinds by over-dilating the pupils, and in other ways incapacitates. Natural fears, the causes of which are generally known to consciousness, and which are common to the race, are, then, protective. If they cause undue fear reactions, if they handicap rather than aid, they are pathological or morbid. Fears, the causes of which are hidden, unconscious, and which are not common to the race, are also morbid. Among the latter fears are the fear of being left alone, the fear that high things will fall, the fear of individuals or crowds, the fear of closed places, etc.

It is natural to fear the unknown, the unfamiliar, especially when the unknown produces mysterious effects which command our questioning attention. Once the unknown is explained, the fear it once inspired departs. Thus, among many examples, our forefathers feared eclipses; the Northern Lights were once considered symbolic of the wrath of the Gods. With knowledge these and similar fears were removed. A child is

a small sized primitive man; it is ignorant of many things that we adults have learned by experience. And so it fears the unfamiliar, the unknown, as thunder, darkness, the howling of winds, dark places, as caverns, etc. But when childhood has passed, these fears should pass with it. Should they remain, they should be minor only. Yet we find many adults who are still preys of childhood fears; for example, a certain individual is anxious, afraid, unhappy with the approach of every summer, simply because of a dread of storms.

Not only would many adults be prevented from enduring fears that belong to childhood, but many children would be made more happy if the parent endeavoured to remove or lessen the fears the child manifests. For example, if the child is taught the meaning of night and day, and is told that the night is not a time when ghosts and other creatures of superstition revel, fear of the dark will be lost; if the nature of thunder and lightning is pointed out, and the general harmlessness of both emphasized, the fear of the elements will disappear. The wise parent will seek out the nature of the fears the child may display, and, instead of laughing at them, will explain them away in a language the child understands. But the parent should be mindful that unless she practises her teaching, the latter will not profit; children are more prone to do as they see others doing rather than as others say. If the parent manifests lack of self-control, gives way to fears of any kind, the child is apt to succumb to the contagion. Moreover, it is folly to try to remove a child's fears if we are injudicious of our conversation before the child. Yet the latest murder story, superstitious beliefs, family troubles, accidents, and other fear-inspiring topics are

discussed, all of which the child absorbs consciously or unconsciously. If we must talk of the sordid world, the sensational happenings of the day, mysterious things of one kind or another, then let it not be in the presence of children.

Childhood is usually a happy season, but there are some children who, "old for their years," often take their parents' difficulties to heart and brood about them, secretly, even more than the parents. A good example is afforded by Janet.[1] This concerned a girl, aged sixteen, who kept turning her right wrist and regularly raising and lowering her right foot. At night she had a sort of somnambulism, during which she tumbled and tossed in her bed, and repeated aloud: "I must work, I must work," accompanied by the peculiar movements of the hand and foot. The condition was found due to the child's overhearing her parents bewailing their poverty, their inability to pay the landlord, which affected her very much. The movements represented her trade, which was the peculiar one of making doll's eyes. At her work, she moved a lathe by treading a pedal with her foot and turning a fly wheel with her right hand. The lesson to be drawn from this is that domestic problems, as well as other problems pertaining to the world in general or the home in particular, should if possible not be discussed in the child's presence. Childhood should be play time: the world has plenty of problems but these belong to adult life. If they are allowed to enter childhood's realm it is doubtful if the child will ever be truly happy.

Such are a few of the many ways in which mental impressions may be sources of night terrors. It may be

[1] *Major Symptoms of Hysteria*, 1907, p. 127, The Macmillan Co.

argued that it is unnecessary to bring the child up in so protected a manner. This may be true in many cases but we should remember that all children are not alike, and what one child quickly banishes from mind, another retains permanently. If the child had the ability to solve these mental problems like the adult no harm would be done, but it is the tendency of the child to magnify everything and to distort ideas that are out of the ordinary because of its immature reasoning powers. It is particularly the quiet or imaginative child that is in need of careful supervision. Usually the oddities and fears of the quiet child are laughed at, which causes him to become more secretive and more the victim of fears and perplexities, originating solely in his imagination.

It is not alone to ward off night terrors that the child should be guarded from fear, and that its mental problems should be adequately solved, but also because experiences in childhood are frequently the sources of many fears and worries of adult life. It is not at all hard to find adults who are terrorized by open places, closed places, who fear ships, trains, animals and countless other things. These fears seem to normal people to be absurd; so also do they to the afflicted, yet the latter are controlled by them, and are at a loss to explain why they should be slaves to their ideas.

We should constantly remember that everything we experience by way of the senses leaves some impression on the mind. Many of the impressions are indifferent, and occasion no future trouble. Others may have some emotional tone, trivial in nature, which may instigate certain peculiarities, as strong likes and dislikes, but none that produce mental pain. Others, because they

were received when the nervous system was more impressionable than usual, as during a period of ill health, or because they were of a particularly vivid or personal nature make a very profound impression upon the mind, and manifest themselves in ways which interfere with the individual's success and happiness. As a rule, we are more likely to be unfavourably influenced by experiences of a painful nature than those which please us.

As we all know, we like to return to places where we have had a good time, and we instinctively tend to avoid places where we have met with unpleasantness. But a more common, yet not generally understood example of the tenacity with which experiences cling to us is shown by the immediate like or dislike which we often feel toward a new acquaintance. We may give various reasons for our like or dislike, but the real reason is that the new acquaintance reminds us, unconsciously, of some one we have met at a previous time who has caused us pleasantness or unpleasantness. The new acquaintance may have but one feature that stirs up in the unconscious mind the memory of a former experience; as a brogue, a way of laughing, a tilt of the nose, a certain gesture, etc. The unconscious mind never forgets, and, unknown to us, prompts us to be friendly or careful when we encounter an object which has made, or which resembles an object which has made a pronounced influence on us. The like or dislike which we have for certain ties, certain colours of hair or dresses, certain places, etc., may be explained in the same way; namely, if we like a certain thing very much it is because this thing has features which are associable with a former experience of pleasure; if we dislike, it is because the thing has unpleasant associations.

From what has been said it will be noted that an apparently insignificant experience which has an association with another thing which has caused pleasure or pain is sufficient, when again met with, to make the individual re-experience to some degree the original feeling. We are usually at a loss, however, to explain why these feelings should be present; all we are aware of is that certain persons or things cause us pleasantness or unpleasantness. We fail to understand why because, for one reason, the original experience occurred long ago, and, being buried among a mass of other experiences, is not available for voluntary recall to consciousness. A deeper reason is because the original experience of pleasure or pain is often represented by something which is apparently indifferent, and which seems to bear no relation to the experience. In other words, the original experience is symbolized by something, which, though seemingly remote from the original experience, is sufficient to reawaken it.

An example may make the above plain. Suppose I were in a garden, planting roses, let us say. Let us assume that some one for whom there was a strong attachment were present. For some reason a quarrel which ends unhappily starts. Now if the quarrel is made up, probably the whole incident will be forgotten, but if it leads to estrangement, several things may ever after remind my unconscious mind of this unpleasant experience. It may be that thereafter I may be prejudiced against roses, or cannot tolerate places where flowers grow. Even the words rose, flowers, garden may make me feel upset and nervous. The peculiar thing would be that I would not, unless acquainted with psychology, realize why these things affected me. We see,

however, that though the original experience has been forgotten, or repressed from mind possibly, something which reminds the unconscious mind of the experience is capable of exciting it unpleasantly. The original episode is symbolized by apparently insignificant things which seem to be in no way related to it. If I were asked to explain why these certain things aroused my dislike, or why they made me nervous I would probably give some reason which was far from being the true one, though I might believe in the reason given. This would be because the real reason is buried in the unconscious, and is unknown to me. I would, also, give a reason, because like all mortals I prefer to have a reason for all my likes and dislikes.

A person may wonder how the unconscious mind may so control the individual as to cause him unrest, or to act in a certain way, and yet keep the person in ignorance as to the processes at work. We know, however, that the unconscious *does* control us, and usually we are unaware of its influence. As an example of the workings of the unconscious mind, the following might be cited. If a person, while in the hypnotic state, is told to perform a certain act, as to write a letter to some one, and to do this at a certain time after awaking, he will do so. If asked why he wrote the letter he will give a reason which we know is not the real one, namely the suggestion given in hypnosis. Many impulsions to do certain things, as to touch certain objects, count to a certain number, etc., are due to unconscious promptings, the sources, or causes for which can only be ascertained by mental analysis.

If we were to give examples of transient experiences which have occasioned lasting fears we could give count-

less ones. For instance, there are persons who fear the water because, in childhood, they fell into the water, or they saw a drowned person taken out; some fear elevators because they once had a sensation of illness while in one; some dread insane asylums, or the mere thought of insanity, because, while suffering from insomnia or other trouble erroneously regarded by many as leading to insanity, they thought they were to become insane; possibly a relative died of insanity, and they gave themselves up to the thought at the time, which they later forgot, that insanity was inherited and that they were likely to be its victims; some stammer over a certain word which is the name of a person or place which has caused much unpleasantness.

Dr. Morton Prince gives in his book[1] instances of the continuity of unpleasant experiences. For example, he describes the case of a lady who had an intense fear of white cats. As usual, the lady could not account for the fear. It was traced, however, to an incident which happened thirty-five years before, when, at the age of five or six she was very much frightened by a white kitten which had a fit while she was playing with it. Another case was that of a Russian living in this country, who had epileptoid fits dating from an episode that occurred seven years before but which he had completely forgotten. It was discovered that the attacks started in the following way. His employer had sent him back one night to look for a ring that had been lost in the ballroom. His way led him over a lonely road, by a graveyard. As he passed the graveyard, he heard footsteps behind him, and overcome with terror, fell, partly unconscious; his whole right side became affected with

[1] *The Unconscious*, 1914, p. 16 *et seq.*, The Macmillan Co.

spasms and paralysis. He was picked up in this condition and taken to a hospital. Each year he had recurring attacks, resulting from dreams in which he lived over the original episode, always awaking with his right side paralysed and in spasms.

Prevention is by far better than cure. The best way to secure freedom from night terrors and, more important, to ensure the child's developing into a mentally and physically healthy adult, is proper physical and mental hygiene in childhood. Heretofore the physical has held first place: we now realize that mental hygiene is of equal importance. At any rate, the parent should see to it that the child receives a due amount of play, rest, sleep; that, say yearly, it is subjected to a physical examination so that beginning impairments may be discovered and corrected. Unless the parent is acquainted with the mental hygiene of childhood, the child is almost certain to be unfavourably impressed. Valuable hints may be obtained from popular works on this subject, such as may be had at most public libraries.

Should the child be troubled by night terrors or in other ways give evidences of abnormality, the best advice is to take the child to a competent medical psychologist. Sometimes the parent may be able to discover the thoughts which are tormenting the child, and tactfully remove them. In most cases the physician can do this better. By no means should frequent night terrors be disregarded. True they tend to disappear, but they may indicate some deep seated trouble which, if not removed, may destroy the child's future happiness.

Many children, while in the hypnagogic state, see various visions which may be pleasant or unpleasant.

These visions may represent animals, angels, devils, incidents of the day, etc. These visions are not to be regarded as pathological; children in good health are usually not troubled by them. If the child is of nervous type or is in poor physical health the visions may cause terror. In such a case the child may be quieted if the parent explains that the visions are not real, by emphasizing the absence of danger, by pointing out in playful fashion the peculiarities of the characters seen in the vision, etc. If these measures do not suffice a physician should be consulted.

Night terrors should not be confused with so-called night cries which the child utters, as if in pain, but is found sleeping when the parent reaches its side. These cries may be due to many causes, as physical discomforts; a possible factor deserving of being kept in mind is beginning hip disease. Should the latter be responsible, and should it be discovered early and properly treated, years of troublesome care and possible deformity will be avoided.

In passing, it might be mentioned that adults who suffer from fears of any kind—there are at least 150 different varieties of fears—would do well to consult a competent physician psychologist. Many persons, victims of phobias, refrain from seeking treatment, lest the physician laugh at them or tell them that they are going insane. Such scruples are unwarranted; and one may feel assured that no matter how ridiculous he may regard his worries, the physician has listened to and removed countless similar and worse ones. Today, fortunately, we understand the mind better. If Nicanor, mentioned by Hippocrates, could consult a modern mental analyst he would learn why he swooned on hearing

a flute; Bacon would learn why he fainted at the sight of a lunar eclipse; Peter the Great would ascertain why he became nauseated, and why he became tremulous and covered with cold sweat when crossing a bridge; Vincent, the painter, would discover why he fainted in the presence of roses. There is really no good reason why persons, victims of many strange fears, should eke out the same wretched existence that is theirs, especially when they have at hand physicians who, given a little time and the patients' co-operation, are able to ascertain the nature and location of the mental thorns responsible for the unrest and pluck them away. It would be better if fears could be prevented, at least such fears as are pathological, for certain fears are more or less instinctive. Unfortunately, the prevention of pathological fears will be impossible until such a time as parents and teachers are well conversant with psychology. This will come in time. In the meanwhile we can only urge adults to acquaint themselves with mental hygiene and to be particularly careful about the mental health of those under their care.

CHAPTER XIII

SOMNAMBULISM

Walking in Sleep—Talking in Sleep—Laughing and Crying in Sleep—Eneuresis.

USING the term in a broad sense, somnambulism is applied to any movement which occurs in sleep. There is, probably, no sleep which is not accompanied by movements of some kind. One who notes the facial expression of the sleeper will usually be able to observe various changes of expression, indicative of the pleasurable or painful content of the dream. While these finer movements may be included under the term somnambulism, they are to be considered as more or less natural. Gross movements, as talking in sleep, laughing and crying in sleep, sleep-walking, etc., are more representative of what is usually called somnambulism. To most people somnambulism means walking in sleep, and it is to this that we will give most attention.

Walking in Sleep

With walking in sleep most people are familiar, if not through personal experience then from their reading. An excellent description may be found in *Macbeth* (*Act V, Scene I*). In the most common type of sleep-walking the individual acts without speaking. More rarely the sleep-walker acts and speaks. In a rarer form, which is to be regarded as more related to hypnosis than nat-

ural sleep disturbances, the individual may both speak and act, at the same time retaining the ability to see and hear.

The sleep-walker is, of course, acting a dream, and what is performed will, therefore, depend upon the nature of the dream. If the dream depicts a scene indoors, naturally the person will not venture outside the house during the attack. Often the sleep-walker is found upon the street, clad in night garments, as in a case known to the writer. This individual had gone to bed wondering if he had locked the door of his shop; he was stopped close to his shop by a policeman. During the sleep-walking the individual's eyes may be open or shut. Even if open, actual sight is abeyant, though impressions may be made on the retinæ which may modify the course of the attack to some extent. The movements of the sleep-walker are so precise and certain as to lead the observer to believe that sight is employed. However, what the individual sees is the material of his dream; if he does not meet with accident this is a matter of good fortune.

When the sleep-walker talks he converses with the dream-characters. Generally there will be no attention paid to what observers say unless the latter are able to assume the parts of the dream persons. Sometimes a conversation may be carried on with an observer. When talking occurs the individual may seem to exceed himself, but this is due to the vividness of the dream and the absence of doubts, distractions, etc., of waking life. Talking in a foreign language and other superior abilities may be displayed, but when we recall that the dream has the power to awaken all past experiences such should cause no surprise.

In certain persons the sleep-walking attacks vary very little. Every word, gesture, and other act occur at exactly the same time with each performance, just like a drama on the stage. Should the attack be terminated abruptly the dream-drama will, with the next attack, begin at the point where it was broken off. This point is illustrated by a case of Charcot's. His patient was a newspaper man, who during somnambulistic attacks believed he was a novelist. After he had written two or three pages these were taken away from him and the attack terminated. In the next attack he began writing at the point where he had left off.

Following the sleep-walking there is no memory of what occurred during it, and the individual is not chagrined at anything that may have happened. He is filled with wonder and seems to question the acts attributed to him. By special psychological methods it is possible to learn the nature of the dream. Sometimes the effect of telling the individual the nature of his dream performances is to have him become somnambulistic immediately.

The performances of the sleep-walker vary. They may be simple or complicated. Sometimes individuals finish work that has been left incompleted on going to bed; others have stereotyped actions, as going to a certain pond and swimming. Not all the performances attributed to walking in sleep, or somnambulism in general, should be credited. Sometimes a person will awaken from sleep, perform some work, and return to sleep; in the morning he believes that the work must have been done in sleep since he is unable to remember that he awakened.

Janet[1] has recorded many interesting cases of somnambulism, among them the case of Irene, aged 20, who had watched for 60 nights by her mother who was dying of tuberculosis:

"After the mother's death she tried to revive the corpse, to call the health back again; then, as she had the limbs upright, the body fell to the floor, and it took infinite exertion to lift it again into the bed. You may picture to yourself all that frightful scene. Some time after the funeral, curious and impressive symptoms began. It was one of the most splendid cases of somnambulism I ever saw. The crises last for hours and they show a splendid dramatic performance, for no actors could rehearse these lugubrious scenes with such perfection. The young girl has the singular habit of acting again all the events that took place at her mother's death, without forgetting the least detail. Sometimes she only speaks, relating all that happened with great volubility, putting questions and answers in turn, or asking questions only, and seeming to listen for the answer; sometimes she only sees the sight, looking with frightened face and staring on the various scenes, and acting according to what she sees. At other times, she combines all hallucinations, words and acts, and seems to play a very singular drama. When, in her drama, death has taken place, she carries on the same idea, and makes everything ready for her suicide. She discusses it aloud, seems to speak with her mother, to receive advice from her, she fancies she will try to be run over by a locomotive. That detail is also a recollection of a

[1] *Major Symptoms of Hysteria,* 1907, pp. 28 *et seq.,* by Pierre Janet. The Macmillan Co.

real event in her life. She fancies she is on the way, and stretches herself out on the floor of the room, waiting for death, with mingled dread and impatience. She poses and wears on her face expressions really worthy of admiration, which remain fixed during several minutes. The train arrives before her staring eyes, she utters a terrible shriek, and falls back motionless as if she were dead. She soon gets up and begins acting over again one of the preceding scenes. In fact, one of the characteristics of these somnambulisms is that they repeat themselves indefinitely. Not only the different attacks are always exactly alike, repeating the same movements, expressions, and words, but in the course of the same attack, when it has lasted a certain time, the same scene may be repeated again exactly in the same way five or ten times. At last, the agitation seems to wear out, the dream grows less clear, and, gradually or suddenly, according to the cases, the patient comes back to her normal consciousness, takes up her ordinary business, quite undisturbed by what has happened."

As a rule the acts of a sleep-walker are harmless and in accord with his experiences or inner nature. Somewhere I have read of a clergyman, a most upright character by day, who by night was a thief; and of another individual who resembled Mr. Hyde, made famous by Stevenson. We may attribute these cases to very powerful dreams, or to strong impulses which the individual was able to repress by day. As has been stated, there are different sides to every one's nature, and this being true it is not to be wondered at if we are, at times, different persons in dreams.

The most important, from a medical viewpoint, are attacks which occur frequently, and especially those that

do not vary in their nature. Sleep-walking is, of course, an abnormal state, and if for no other reason than the grave accidents to which it renders one liable, deserves medical attention. Further, it indicates, in many cases at least, that there is lodged in the mind some past experience, some hope, fear, or wish that is so powerful as to be able to gain control of the body during sleep, and to use the body for its own purposes. Since the idea is so powerful, it cannot but be in need of removal. The nature of the idea is a matter for the psychologist to determine. Occasionally, benefit is obtained by tying the person's hands to the bed; arousing the person a half-hour or so before the expected attack, when attacks occur at definite times; and by forcibly suggesting at bed time that the sleep-walking will disappear.

Talking in Sleep

Talking in sleep occurs most frequently in children and is not of itself of great importance or significance. The dreams of children are, as a rule, very vivid, and the inhibitory centres of the brain are not well-developed; this will, in part at least, explain why children tend to talk in sleep more than adults. In connection with talking in sleep it is interesting to note that it is possible to enter into conversation with some sleeping persons, and, if they are mentally troubled, to implant ideas that may be of value in correcting their faulty ideas. Usually, however, noises of any kind sufficient to attract attention in the waking state will awaken the sleeper.

Laughing and Crying in Sleep

Laughing in sleep occurs at times and is of no serious import. It, of course, indicates something pleasurable in the dream. Dreams are often witty and even in dreams we are able to appreciate the witticisms. Crying in sleep, on the other hand, indicates some sorrowful dream. If it occurs once or twice it may not be noteworthy, but if it occurs often the individual had better consult some competent physician-psychologist so that the nature of the dream thoughts which are oppressing the mind may be discovered and removed.

Eneuresis

Eneuresis, or bed-wetting, is a fairly common disorder of childhood which sometimes persists into adult life. It is in many cases the result of a dream, and since it is accomplished by activity of the bladder is a form of somnambulism. The dream of passing water may arise from stimulation of the bladder-neck by the accumulated urine, and since the inhibitory powers of the waking state are absent the act is carried out. Or in a dream a child may see running water or in other ways have the act of voiding suggested. In most cases the dream results from stimulation of the bladder.

Usually children who are bed-wetters are sound sleepers. However, their general health is apt to be poor. The majority are very restless, fidgety, nervous, and as a result of their impairment may become much run down.

Eneuresis is a common impairment of the feeble-minded. In such it is rarely cured if it has persisted

up to puberty. Many reasons tend to maintain it among those of feeble intellect. The disorder being present from an early age, the bladder is rarely allowed to hold more than a few ounces, and thus the organ is not developed by expansion, which occurs when one has the ability to hold water. Again, the feeble-minded often suffer from general nervous and physical weaknesses. They are rarely willing to carry out or co-operate in curative treatment and are not appealed to like normal children. Personal experience with defectives has taught me that many of these children are unable to retain water long; even those who are not eneuretic must void promptly when the desire arises. Few, if any, of them appear to suffer in general health because of the impairment.

The proper method of treating eneuresis is to first remove any discoverable physical error. Often physical impairments are at fault and the trouble ceases when the correction is made. In particular one should look for adenoids, diseased teeth, eyestrain, constipation, digestive ills. In other cases faulty hygienic habits are solely to blame. Among these might be mentioned overeating, insufficient mastication, eating at irregular times, improper food, lack of fresh air. Over-study aggravates or causes the condition not infrequently. Often the children are mentally and physically fatigued and this is a causative factor. Many eneuretics have pin worms or local conditions requiring correction.

In cases which do not appear to be benefited by attention to physical defects or hygienic treatment the following method will be found curative in most cases provided it is followed faithfully. The plan is hardly suitable for children under four years of age since the

co-operation of the child is requisite; under this age such co-operation would not be secured owing to the child's not comprehending the necessity for obeying the rules enjoined.

At the outset the child should be tactfully informed that certain things are to be done for it, and the object is to cure bed-wetting. A promise to do what the parent asks should be obtained. For a faithful observance of the rules rewards may be promised. Rewards should not be offered for not wetting the bed as the child is not responsible for this. Punishment is positively out of the question; if given it simply aggravates matters.

Often a child can be so impressed that it is eager to co-operate. For instance a girl may be told that if the disorder persists she will be unable to stay over-night with her friends, that when she grows up she will not have any gentlemen friends, etc. A boy can be told that the habit will, if it persists, prevent him from going to boarding school, or from gratifying his youthful ambition, whatever that may be. At the same time the possibility of cure should be emphasized.

Diet is of great importance. Hasty eating should be forbidden; if the child is forced to stay at the table a certain length of time, whether or not the meal is finished prior to this, it will soon learn to take time in eating. Eating between meals is to be discontinued; this rule has no exceptions. The diet should be selected from milk, meat, fish, eggs, vegetables, stewed fruits, with a little sugar, oranges, bread, cooked cereals, butter, unsweetened desserts. Condiments, highly seasoned foods, fried and greasy foods, baked beans, soups, pickles, cake, candy, ice-cream, syrup, bananas, pies, raw apples,

tea, coffee, cocoa, are to be avoided. The evening meal should be light and should contain no meat.

Fluids of any kind are not to be drunk after 4 P. M. This may at first seem a hardship to the child, but if the latter is encouraged and told the reason for the prohibition it is apt to be content.

Rest is what most of these children require. In many cases it may be advisable to take the child out of school for a while. If so, the time should be spent out of doors, but quietly. Playing that involves running, jumping, physical exertion, or which causes excitement is inadvisable. Home study is not permitted; this includes piano and other lessons.

Before bedtime the child may amuse itself by playing games that require no exertion, physical or mental, as with blocks, or reading a quiet book. Ghost, Indian, and other exciting stories are tabooed. A nap after dinner is helpful in many cases.

During the day the child should be encouraged to hold the water as long as possible. This strengthens the bladder and enlarges it. These children usually have small bladders since they rarely retain more than a few ounces at any one time. With puberty, or before, many eneuretics are cured spontaneously; this is ascribed to the development of the bladder which occurs at this time and to the better development of the motor-inhibitory nerves. When voiding, the child should be instructed to empty the bladder thoroughly.

Exercises that strengthen the abdomen are useful; these also develop the bladder. Deep breathing exercises are useful in this connection. A proper posture should be encouraged. Constrictions about the abdomen as well as the chest should be removed.

The child should be in bed by 7 P. M. Prior to going to bed the bladder should be emptied. The bed clothing should not be too heavy, nor produce excessive heat. If the foot of the bed is elevated by wooden blocks, or if the child is prevented from lying on its back by means of a belly band, with a knot pressing lightly against the spine, the urine will not be so apt to irritate the bladder-neck and so cause voiding.

At first the child should be awakened to make water at 10 P. M. and at 6 A. M. The hours should be exact; variations of a few minutes may interfere with successful results. If the child is unable to retain water from 10 P. M. to 6 A. M. it should be awakened at 2 A. M. also The child is apt to be sleepy and to only partially empty the bladder; unless the voiding is thorough it may void shortly after returning to bed. To avoid undue disturbance of the child's rest a urinal should be near-by.

After a few weeks of awakening at definite hours the 2 A. M. waking may be discontinued. Or if the 2 A. M. waking has been unnecessary the 10 P. M. waking may be discontinued. If the child voids after the discontinuance the awakening must be reinstituted. Sometimes a few weeks of awakening will suffice; at other times months of strict adherence to the rules must be obeyed. If all goes well, eventually the child will pass the night without wetting.

If a forcible mental impression is made upon the child it may be unnecessary to carry out such a plan as the above. This applies particularly to older children. A child sometimes is a bed-wetter from habit, the cause having been removed. If habit seems at fault the spinal douche at bed time may cure, especially if the child is

impressed with its ability to cure. The douche may be given as follows:

The child should stand unclothed, or with a blanket over the shoulders, in a bath tub; a wash tub will do. The room should be warm. From a hose attached to a hot water faucet play a stream of water up and down the child's spine for a few moments. Then abruptly play a stream of cold water up and down the spine from a hose attached to the cold water faucet. Or one may carry out the procedure by pouring the water from pitchers or watering-pots.

Once the child has been cured of the eneuresis there will be a marked betterment in its general health. Disorders, supposedly causes of the impairment, are likely to disappear with the cure. The treatment requires much patience on the part of the mother, but this is necessary and well worth the trouble, considering the benefit accruing to the child.

Adults as a rule do not suffer from eneuresis unless they are of a neurotic disposition. When it is necessary to pass water at night normal adults awaken. Unless one has partaken liberally of water during the day, necessity for voiding at night is abnormal. Usually a physician is able to discover the cause of such. However, in some cases no cause is found. It might be mentioned that in the latter cases attention to eye defects, often unsuspected, occasionally cures. There is a form of irritable bladder occurring in women particularly, characterized by frequent and painful urination, which is due to ulcer of the bladder; this is curable by surgical means.

CHAPTER XIV

MISCELLANY

Dreams of Animals—The Blind and Deaf—Criminals—Cripples—Drug Fiends—Feeble-Minded—Infants and the Aged—Soldiers—Dreaming and Insanity—Dream States—Sleep Drunkenness.

It has been a debated question whether or not all animals dream. Older writers, as Aristotle, believed that dogs, horses, oxen, sheep, goats, and all viparous animals did so. Pliny corroborates this in his *Natural History.* As regards Pliny's History, it, also, may be regarded as a monument to the misapplication of industry and intellect; as one writer says, a better name for it would be Pliny's Unnatural History. While learned, this first century Roman was very gullible for he quotes, in addition to many other things, instances of elephants that would not go aboard a ship unless the keeper made oath that they would return again; he mentions a man who could see a distance of 125 miles; a dog that spoke; a serpent that barked; fishes that spoke and which came ashore at night to sleep, etc.

Darwin credits dogs, cats, horses, and the higher animals generally with dreaming; and, along with Cuvier and others, believes that birds dream. Doubtless there are some forms of life which have such a small amount of intelligence that whatever mental activity may go on in sleep must be very fragmentary and hardly deserving of the name of dreaming. Everyday observation should be sufficient to show us that common animals, as

the dog and the cat, dream; we can often note them making movements with their paws while asleep; also emitting guttural sounds. Considering their usual pursuits, and their limited intelligence, their dreams are probably concerned with the gratification of the pleasurable instincts, the pursuit of prey, and the escape from enemies.

In connection with the dreams of animals, Macnish[1] says:

"Man is not the only animal subject to dreaming. We have every reason to believe that many of the lower animals do the same. Horses neigh and rear, and dogs bark and growl in their sleep. Probably, at such times, the remembrance of the chase or combat was passing through the minds of these creatures; and they also not infrequently manifest signs of fear, joy, playfulness, and almost every other passion. Ruminating animals, such as the sheep and cow, dream less; but even they are sometimes so affected, especially at the time of rearing their young. The parrot is said to dream, and I should suppose that some other birds do the same. Indeed the more intellectual the animal is, the more likely is it to be subject to dreaming. Whether fishes dream it is impossible to conjecture; nor can it be guessed, with anything like certainty, at what point in the scale of animal intellect, the capability of dreaming ceases, although it is very certain there is such a point. I apprehend that dreaming is a much more general law than is commonly supposed, and that many animals dream which are never suspected of doing so."

[1] *Op. cit.*, pp. 9–10.

Dreams of the Blind and Deaf

The dreams of the blind and deaf have been investigated by Prof. Jastrow.[1] Prior to Jastrow, Heermann had considered the subject; the studies of both, taken up independently, were practically identical in their results.

According to Jastrow, those totally blind from birth or prior to the fifth year do not see in their dreams. If blindness occurs between the fifth and seventh years vision in dreams may or may not be present. This is due to the fact that prior to the seventh year the visual centre in the brain is developing; its growth depends upon the supply of sensations reaching it by way of the eyes. If blindness occurs these sensations are cut off and the visual centre degenerates. Between the fifth and seventh year "the preservation of visualizing power depends on the degree of development of the individual. If the faculty is retained, it is neither stable nor pronounced. If sight is lost after the seventh year the sight centre can maintain function, and the dreams may be hardly distinguished from those of a seeing person."

The dreams of the blind are apparently commonplace, probably because the absence of sight does not tend to cultivate a vivid imagination, and because the knowledge gained by the blind is realistic. Ghosts, elves, fairies, monsters, etc., do not figure so much as in the dreams of the sighted. When the blind dream of ghosts they either hear them or are touched by them; the ghost pursues the victim, humming and groaning as it runs, or it has a rough voice, or its bones rattle.

[1] *Fact and Fable in Psychology*, 1900, Houghton, Mifflin & Co.

Hearing is the most important sense. Reading raised type with the fingers almost never occurs in dream life. "The boys dream of playing, running, jumping, and so on; the men of broom-making, piano-tuning, teaching and similar work; the girls of sewing, fancy work, household work, and the like."

Dr. Heermann found, as a result of post mortem studies of ten cases, that the optic nerves degenerate after about twenty years of blindness. A case is recorded of vision in dreams being maintained for fifty-two years, another for fifty-four, then fading out. It is seen, therefore, that the ability to visualize is not dependent solely upon the integrity of the optic nerves.

Persons born blind and deaf have these senses absent in their dreams. The same faculties as are utilized during the day appear in the dream world; talking with the fingers is present. As with the blind, the critical age for the deaf is from the third to the seventh year. If deafness occurs between these years hearing may or may not be present in the dreams; if deafness occurs after the seventh year hearing will appear in the dreams.

In Jastrow's book is given in more or less detail the dream-life of the famous Helen Keller and Laura Bridgman.

Dreams of Criminals

Many of us believe that a criminal is a criminal because of sheer badness solely; also, that our methods of dealing with him are too lenient inasmuch as our prisons, reformatories, and institutions of a like nature fail to bring about the reformation of a fair percentage of their inmates. The writer, for one, is personally ac-

quainted with the cases of a number of delinquents who have been sentenced to various correctional institutions from ten to thirty times; of other offenders who have "graduated" from reform schools only to take, by compulsion, "post-graduate" courses in prisons; of a number of moral offenders who have been permitted to people the world with more illegitimates than the average married couple produce legitimately.

The real reason why our present methods of dealing with the delinquent class have failed signally is because we have spent too much time studying the crimes and too little in studying the criminals. Actions proceed from thoughts, thoughts from the brain. If a person performs wrong actions, especially serious ones, it is only logical to assume, until the contrary is proved, that he reasons abnormally. Yet let us enter a court room and, except in a few praiseworthy instances, we will find the judge ransacking dusty legal tomes, or his memory, in order to find the sentence which the book of statutes states should be doled out to meet such and such an offence. The prisoner before the bar receives little or no study.

There are, it is true, some criminals who are apparently normal mentally and physically, barring possibly a deficient moral sense. However, careful investigations carried out over a number of years have shown repeatedly that a large number of moral deviators are suffering from defective or diseased brains. At least ten per cent. of the inmates of prisons, jails, reformatories of one kind or another are feeble-minded; a large percentage of the girls who go wrong are feeble-minded, —some investigators say as much as fifty per cent. This does not mean, however, that the feeble-minded are, as

a class, the bad people they are said to be. Judging by the statistics one often meets with, practically all crime, poverty, and other social evils are due to this one cause. A person can be feeble-minded according to the usual methods of testing intelligence and yet be endowed with strong character traits of a desirable nature. The feeble-minded without character defects are not apt to be a menace to society; with a little guidance they tend to be useful men and women. Should character defects be associated with intellectual defects, then it is very doubtful if anything apart from segregation will keep them from breaking established laws.

In addition to feeble-mindedness, persons may break the laws repeatedly because of insanity, epilepsy, or other abnormalities. Surely one who is sick deserves sympathy rather than punishment; one who is sick in mind more than one who is sick in body. But the mentally underdeveloped and the mentally diseased who, by reason of which, come into the toils of the law, receive only sentences from the courts and abuse from the public. Should the injustice of this treatment be mentioned, few pay heed, and the few who do listen generally thank God that none of their relatives are unsound and dismiss the matter from mind. The crime problem is, however, everybody's business, and the longer we temporize with it the longer will life, property, and happiness be jeopardized.

How the abuses now existing in dealing with the criminal may be remedied has been presented often. Among other things, it is recommended that each court have a full time physician, competent to separate the normal delinquent from the abnormal. To avoid oversight, each correctional institution should have the same.

The courts should heed the physician's advice, and "prescribe" treatment according to the merits of each case. A feeble-minded delinquent cannot be cured; prisons will not help him but make him worse. If he cannot be properly supervised in the outside world, he should be sent to an institution especially adapted toward meeting his needs, and where he can become happy and useful. The criminal suffering from mental complexes and other disorders of the psychic life should receive such treatment as seems advisable. The insane require treatment in a hospital, not a prison. Contrary to a prevalent notion, many of the insane get well, provided they are detected early and receive prompt and efficient treatment. Contrary to another idea, the so-called insanity dodge rarely works, so there need be little fear that the true criminal will escape justice should the above recommendations be adopted.

Considering that many criminals are abnormal mentally, it is not surprising that so few criminals manifest regret for their misdeeds, and that they dream of their misdeeds rarely. The feeble-minded and insane do not reason like normal persons; they do not understand right and wrong like normal persons. Many of them give good answers to ethical questions but their answers indicate what they have been told and not what they believe. Often defectives, guilty of some serious misdeed, have said "I don't see any wrong in that." Only recently a feeble-minded young man, who, in broad daylight, had entered a jewelry store and shot the proprietor dead, told me that he had no reason that he knew of for committing the crime. He had no need of jewelry or money; he just got an idea to rob the store. Asked if he ever thought of his victim, he said

he used to but doesn't now; he excuses himself by saying "I never did like foreigners," and jokes, laughs, and boasts about his misdeeds.

The majority of the criminals who seem to be normal experience no regret for their crimes. Not infrequently they attempt to justify their actions. A murderer will say that the victim would not have died if the doctors were smart enough; a little blow shouldn't have killed so easily; the victim must have had heart disease which killed him rather than the blow. Believing, or trying to believe himself more sinned against than sinning he suffers no self-reproaches. Others, working on the theory that the world owes them a living, or that society has wronged them, believe that their courses are logical, and so suffer no pangs of conscience. Occasionally criminals are encountered who develop an amnesia, or loss of memory, for their offences. For example, a murderer, who has shot a person, will claim that he has no knowledge of the shooting; he remembers all that occurred up to the time the shot was fired, though he may say that he does not know who did the shooting; he also remembers being arrested, etc.; his mind is a blank for everything else, especially anything that might convict him. This amnesia is a defence reaction, a means of escape from a memory which would cause pain. Sometimes it is a result of a more or less voluntary repression but often it is a purely hysterical amnesia,—a measure whereby the individual is able to escape, in memory at least, from an intolerable situation.

Relative to the dream life of criminals de Manacéïne [1] says:

[1] *Sleep*, 1897, pp. 310–311, Charles Scribner's Sons; Walter Scott Publishing Co., Ltd., London.

"De Sanctis inquired into the interesting question of the relation of criminals' dreams to their crimes. Of the 93 criminals who dreamed he found 22 who sometimes dreamed of their crimes; of those, 11 dreamed simply of the deed, without any emotional accompaniment; 11 experienced emotional dreams of their crimes. Of the 21 women dreamers, 4 had such dreams without, and 2 with emotion. A few of the murderers very frequently see their victims in dreams without any emotion; in one of these cases the murderer dreams that his victim reproaches him. The young woman guilty of ill-treating her child never has emotional dreams and never sees her child in dreams.

"Thus criminals dream rarely and but little, and the greatest criminals least of all; in this, as De Sanctis remarks, they resemble idiots. Even on the night following the crime they sleep deeply and peacefully, although their sleep is, of course, liable to be disturbed by special causes such as illness, and is specially liable to be modified by the weather. In a few cases the sleep of criminals may be tormented, as was that of Macbeth; and there is also an emotional and hysterical criminal type; but this is very rare and scarcely represented at all among criminals of the worst class. They are real imbeciles as far as the feelings are concerned and in part also as regards intelligence."

Considering that of late years criminologists have made use of various psychologic tests with varying success in an effort to establish the guilt or innocence of a suspect, it may be asked if dream analysis has proved useful in this connection. In general we must answer in the negative. Against its success are many factors. Criminals are very reticent, suspicious, indisposed to co-

operate, and for success in dream analysis it is necessary that the dreamer permit all thoughts that come to mind in association with the elements of the dream to flow freely. Moreover, the intelligent criminal is pretty well acquainted with the object of the newer methods and is not likely to do anything endangering his liberty. Dream analysis is useful, barring crime, only among those of normal intellect, and so it can hardly be of much service among mentally subnormal criminals.

In this connection Dr. Robert Armstrong-Jones says:[1]

"The discovery of a crime through a dream, when the dreamer has by his own dream given himself away, is unknown to me in real life, and this is supported by the extensive experience of Dr. W. C. Sullivan. Dr. Leonard Guthrie reminds me of the story of the murder of Maria Martin by Corder in 1827, when dreams led to the discovery of the victim's body. As he also points out, there are numerous instances of murders having been discovered and avenged by the appearance of the murdered person's ghost. Shakespeare presents two instances in Hamlet and Macbeth. 'The Bells,' in which Irving represented the Jew Polonais, exemplifies a drama in which the murderer is continually haunted by the dream sound of the sleigh bells, and in 'Tom' Hood's 'Dream of Eugene Aram' 'the unknown facts of guilty acts are seen in dreams from God.' . . . The suggestion here made connects the dream with the murderer's arrest."

[1] *Dreams and Their Interpretation, Am. Jour. Insanity,* April, 1917, pp. 670–1; id., *Practitioner,* London, March, 1917.

Dreams of Cripples

The dreams of those who have lost an arm, leg, or both resemble those of the blind; that is, the earlier in life the loss occurs the less likely is the absent member to appear in the dreams. As is well known, persons who have suffered the loss of a limb often experience, when awake, sensations coming apparently from the missing member. This holds good for about 75 per cent. The case is recorded of a man of 70 who felt distinctly the leg which he had lost at the age of 13. If the wound healed rapidly the sensation of the amputated limb's presence is apt to be retained; if healing was slow and painful the person is likely to be aware of the amputation, and so he does not feel sensations coming apparently from the absent member; this is because the mass of stimuli from the painful area has made an impression on the brain which has blotted out the memory of the limb or which permanently acquaints the brain with the new condition. In some dreams the absent limb may appear to be growing so short that the toes seem to be joining the stump. As regards pain in a limb that has been removed, such is usually due to an irritation of the nerves in the stump, these nerves containing fibres which once supplied the various portions of the absent limb.

Jastrow[1] says:

"Cripples dream of their lost limbs for many years after their loss; in such cases, however, stimulation of the cut nerves may be the suggestive cause of such dreams. A man of forty, who lost his right arm 17 years before, still dreams of having the arm. The

[1] *Op. cit.*, p. 347.

earliest age of losing and dreaming about a lost limb, of which I can find a record, is of a boy of 13 years who lost a leg at the age of ten; this boy still dreams of walking on his feet. Those who are born cripples must necessarily have their defects represented in their dream consciousness. Heermann cites the case of a man born without hands, forearms, feet, or lower legs. He always dreamt of walking on his knees; and all the peculiarities of his movements were present in his dream-life."

Dreams of Drug Fiends

There are many drugs, as opium, cocain, cannabis indica, the coal tar products, alcohol, which may have an influence upon dreams. Much depends, however, upon the physiological action of the drug taken, the amount used, the idiosyncrasies of the individual, the mentality. Some drugs are excitants of the brain, others are depressants; some quiet certain persons and stimulate others. Again, drugs which promote sleep are often followed by no remembrance of dreams; the sleep is said to be dreamless. Should drugs be taken over long periods, the harmonious action of body and mind may become disordered, and thus dreams marked by confusion, weirdness, and pain, as well as unrefreshing sleep, may follow.

Drugs as opium and cocain, when taken in medicinal doses, produce a sense of well being and comfort and so tend to promote pleasurable fancies; usually when taken in doses sufficient to cause sleep dreams are not remembered. Many persons are much distressed by these drugs; and others, in place of awaking refreshed, awake tired and dimly conscious of disturbing dreams.

As has been stated in another place, it is a common belief that the opium and cocain addict has pleasant dreams; however, many of them say they do not dream, and others do not note that their dreams are especially of a desirable kind.

The most famous record of the influence of opium on dreams is that of De Quincey, as found in his well known *Confessions of an English Opium-eater.* Among the important points to be gathered from his experiences is the tendency of the dreams to depict minutely forgotten incidents of childhood, also of adult life. The sense of time seemed great; he often felt as if he lived from 70 to 100 years in one night. The scenery was of amazing proportions. His dreams were, as a rule, gloomy; every night he seemed to descend into chasms and abysses, from which it appeared impossible to escape. The melancholy of the dream persisted into waking life, and amounted almost to suicidal despondency.

Cannabis indica, also known as hashish, bhang, ganja, etc., is a plant which is habitually used by one or two hundred millions of people, chiefly in Asiatic countries and in Africa; it is sometimes smoked, alone or mixed with tobacco, and is also used in the form of a confection.

The action of the drug is variable; some persons seem to be unaffected by it. Usually, in small doses, it causes a sense of exhilaration, the individual passing soon into a state of semi-consciousness. The thoughts, which are dreamy, are not under control, and the attention is distracted by ideas which force themselves into the mind and which form fantastic combinations with one another. The mind exaggerates everything; slight emotions are often greatly transformed; thus, slight dislike may be-

come intense anger. Among peculiar effects are disturbances of the sense of time and space. Minutes seem hours, hours years; the past and the present are fused, and so seem as one. A friend of the writer who, with others, took small amounts of the drug experimentally, stated that when he attempted to go home afterwards it seemed as if he would never arrive there; his movements seemed to accomplish so very little. One of his friends hired a cab when within a half a block of his house.

The nature of the ideas in the mind during the state of dreamy, semi-consciousness varies. In the peoples of the East they seem to be of an amorous nature; the true believer thinks that he is in paradise, and surrounded by maidens of great beauty. The more impassive European feels happy, but pleasant thoughts of a general nature may be succeeded by a sense of imminent danger. Consciousness is not lost entirely, for the person feels that his thoughts are unreal, and his actions ridiculous. Following the period of fantasia, there occurs a tranquil sleep as a rule, unmarked by any particular fancies.

It should be needless to state that this drug is habit-forming. While the Eastern peoples may use it habitually in small quantities without much apparent harm it is generally as detrimental as morphine to others.

The effect of alcohol on dreams also varies with the individual, and with the amount taken. In moderate amounts it tends to produce a sense of satisfaction, hence no unpleasant dreams. In larger amounts it may arouse sensual fancies. As is well known, chronic alcoholics often are tortured by terrifying imaginings, as of snakes, and animals of one sort or another. This occurs chiefly with animals, though whispering voices are often com-

plained of. Doubtless few of us care to undergo the experiences of a person in the throes of delirium tremens, in spite of one alcoholic's contention that: "You haven't been anywhere, and you haven't seen anything unless you've had the snakes."

Dreams of the Feeble-Minded

The feeble-minded are those persons who suffer an arrest of cerebral development which limits their intelligence to that of children between the sixth month and the thirteenth chronological year. Their bodies grow normally, and far from being crassly physically blemished, many are very attractive and possessed of a superficial brightness apt to deceive all but an expert. We can best understand them by considering them as children with the bodies of adults.

Some time ago, while connected with an Eastern institution for the feeble-minded, the writer made a study of the dream life of these unfortunates; the study has been reported in greater detail in another place.[1] Briefly, the investigation showed that the dreams of mental defectives are not particularly rich nor vivid; in fact they seem to be less vivid than the dreams of normal children. That such should be the case is only natural when we consider their mental status. Having a very poor imagination, comprehension, insight; often unable to read and write; and unable to understand the significance of such stories as are told the average child, the amount of material at the disposal of the dream is quite limited.

As a rule simple wish dreams were most frequent.

[1] *Medical Record*, New York, March 6, 1920.

Such dreams were of being at home, of working in a good family, of having pretty clothes, good things to eat, good times. These simple dreams were common in persons aged thirty and more chronologically.

Dreams concerned with the events of the previous twenty-four hours were next in frequency. These dealt with the occupation of the dreamer, the games indulged in, incidents of the day, etc.

So-called bad dreams were rare. When these occurred they could usually be traced to actual occurrences in the past. Being chased by dogs, animals, or tramps was the most common type of bad dream. Ghosts, elves and the like were rare.

Talking in sleep was very common; about eight per cent. talked in sleep habitually. The talking usually occurred a few hours after going to sleep and lasted anywhere from five to twenty minutes. About ten per cent. suffered from enuresis, though the relation of such to dreams could not be brought out. Nightmare, night terrors, sleep walking were very infrequent. Considering that the feeble-minded are of inferior nervous make-up, we should expect that such disorders of sleep should be common among them if such disorders are attributable solely or mainly to "nervousness"; however, we can explain this by emphasizing the feeble-minded's lack of impressionability, their feeble imaginations, and their comparative freedom from such mental conflicts and repressions as not infrequently disturb those of normal nervous systems.

Among the defectives studied were a number of epileptics. Their dreams did not show any marked difference from those of the others. An effort was made to ascertain if the convulsions figured in the dreams; as

a rule, the answers were in the negative. Some observers have found that there is a noticeable religious fervour in epileptics, particularly at times of seizures. Boven found that the subjects of their dreams were frequently God, as a Judge, and a sense of fear, sin, and punishment.

Dreams of Infants and the Aged

In the human species it is probably true that dreaming is present from early childhood to the time of death. Some writers believe that infants do not dream; Aristotle thought that dreaming was abeyant prior to the fourth or fifth year. Perez,[1] on the other hand, regards dreaming as present as early as the third month. He says, in speaking of a child's imagination: "How can we otherwise explain a child's dreams, the sudden tremblings, the screams, the sobs, the smiles, the movements to seize hold of an object or to repel it violently, which we observe in an infant of three months while asleep, and which resemble the actions produced during its waking hours by fear, pain, hunger, desire and joy?" The same author believes that according to the nature of the dreams at night the child is more or less cheerful during the day and inclined to be good and obedient.

Ordinary observation will show that infants laugh, moan, make sucking movements during sleep; when they smile the mothers say the angels are whispering to them. These signs are disregarded by many as being inadequate proof of dreaming; it is contended that sucking movements have been observed when the infant was

[1] *The First Three Years of Childhood*, English Translation, 1888, pp. 147 and 55.

awake and when there was no relation between the action and mental processes, the act being considered an instinct. Startled awakenings would be attributed to some physical, painful stimulus.

If we are to judge from the actions of idiots—whose mentality is comparable to that of infants or young children—dreaming begins in early life, though, naturally, the younger the child the more fragmentary the dreams. The writer has observed sleeping idiots laugh, move their lips as if tasting some delicious morsel, cover their faces with their hands, as if protecting themselves from injury, etc.

In old age the dreams become of a distinctly retrospective character. This is particularly true of those who no longer take an active interest in the world's work. Dreams are reminiscent at all times, but in the old they are, more than in middle life, concerned with the pleasurable incidents of childhood and early manhood.

Dreams of Soldiers

One would naturally think that the dreams of soldiers would be concerned with warfare. This is true in many cases, especially during the first few weeks or months of actual combat. No matter how brave and patriotic a person may be, fear is almost certain to take possession of him when he first faces the enemy, or hears the detonations produced by the instruments of warfare, and witnesses the carnage resulting from warfare. Since fears may instigate dreams, it follows that the fears of the terrified soldier, though the fears may be hidden from the outside world, tend to colour his

dreams. Much depends upon the individual peculiarities of the soldier, or sailor, as the case may be; for example, probably most of the submarine commanders were not disturbed in their dreams by the havoc they wrought. One submarine officer, however, who had fired many torpedoes which made "hits," but who had not cared to see the effects of his marksmanship, one day decided to see what his torpedo accomplished. He saw men, women, and children in the water; mothers, clasping their babes, going down with the ship, etc. The scene filled him with sorrow, so much so that he was disturbed by night and by day; he was taken prisoner soon afterwards, and was glad of it.

There are some soldiers who never dream of battle, and who are able to sleep peacefully, and dream pleasurably when all is tumult about them. A certain type of soldier—the impressionable, the sensitive, who adapts himself with difficulty, or not at all, to new conditions, who has a tendency to be neurotic—is especially prone to insomnia and war dreams. In his dreams he is distressed by the horrors he has witnessed; he relives the engagements in which he participated; he is pursued or about to be killed by the enemy. This is also the soldier who contributes to the number of so-called shell shock cases. The term "shell shock" is an unfortunate one, for it carries with it the idea that shells have caused in some way the various troubles, as mutism, certain forms of paralysis, blindness, tremblings, crying spells, etc., often found in "shell shock." When one considers that these symptoms occur most frequently during the first few months of the individuals' participation in the conflict; that they occur far behind the front, as in base hospitals, and in cantonments, it can

be seen that they are not dependent, *per se*, upon the influence of gassing, injury by bayonets, shrapnel, etc., or from atmospheric changes produced by the detonations of shells. As a matter of fact, few cases of "shell shock" show any essential differences from the neuroses met with in civil life. Doubtless the war may aggravate the neuroses of soldiers, and may tend to elicit them in susceptible individuals, but any trying circumstance in civil life would be as potent. When a man is by nature a prey of phobias; easily influenced by his own suggestions or those of others; unable to get on with his fellows, or to be happy under the conditions warfare imposes upon him; troubled by discomfiting news from home, etc., it is comparatively easy for him to develop various nervous troubles; this is especially true if he witnesses some horrible injuries or deaths, or is worn out by fatigue, lack of food, or sleep. In short, so-called shell shock cases are in most instances similar to the neuroses the physician meets with every day; they are dependent upon emotional or mental causes, rather than physical ills or destruction of tissue.

The late war has naturally afforded many opportunities for the study of soldiers' dreams.[1] Among the best articles on this subject, as far as the writer is aware, is Sir F. Mott's second paper[2] on the War Psycho-Neurosis. Almost without exception the soldiers and officers who were asked to write their recurrent dreams stated that they usually dreamt of their war experiences.

[1] Hereward Carrington has dealt with the so-called supernormal dreams in *Psychical Phenomena and the War*, 1918, Dodd, Mead & Co.

[2] *The Psychology of Soldiers' Dreams, Lancet*, London, Feb. 2, 1918.

The dreams were generally visual and auditory,—of shells exploding, machine guns firing, etc., which were seen and heard. A common dream was of being in an aëroplane, bombing or fighting; the machine is hit; there is a descent in a burning plane. These dreams occurred in those who were not members of the Royal Flying Corps, and in those who did not have these experiences actually; however, the men had heard about this being the fate of others, and had thought it might happen to them. Should a soldier, or officer, dream that he had a successful encounter with the enemy, he was cheerful during the next day; if the dream was distressing, he was melancholy. In speaking of the awakening of ideas of past war experiences in sleep Dr. Mott says: "For besides those cases which wake up in a fright and cold sweat, there have been numerous instances of soldiers who have walked in their sleep and many others have talked, shouted out orders, and cried out in alarm, as if again engaged in battle; some of these have been mutes.[1] But the strangest phenomena of forgotten dreams of soldiers suffering with shell shock are observed in those who in their sleep act as though they were back in the trenches engaged in battle; and go through all the pantomime of fighting with bomb, with bayonet, with machine gun and with rifle, and yet remember nothing of these happenings when they awaken."

Dr. George W. Crile says in his book[2]:

"The sleep of the exhausted soldier has but one discordant note, and that is the dream of battle. The

[1] Mutism due to emotion, not organic disease.

[2] *A Mechanistic View of War and Peace*, 1916, pp. 27–28, The Macmillan Co.

dream is always the same, always of the enemy. It is never a pleasant pastoral dream, or a dream of home, but a dream of the charge, of the bursting shell, of the bayonet thrust! Again and again in camp and in hospital wards, in spite of the great desire to sleep, a desire so great that the dressing of a compound fracture would not be felt, men sprang up with a battle cry, and reached for their rifles, the dream outcry startling their comrades, whose thresholds were excessively low to the stimuli of attack.

"In the hospital wards, battle nightmares were common, and severely wounded men would often spring out of their beds. An unexpected analogy to this battle nightmare was found in the anesthetic dreams. Precisely the same battle nightmare, that occurred in sleep, occurred when soldiers were going under or coming out of anesthesia, when they would often struggle valiantly, —for the anesthetic dream related not to a home scene, not to some dominating activation of peaceful days, but always to the enemy, and usually to a surprise attack.

"One day a French soldier, in the first stage of anesthesia, broke the stillness of the operating room, transfixing every one, while in low, beautiful tones, and with intense feeling, he sang the Marseillaise."

Dreaming and Insanity

Dreaming and insanity are often compared. In both the sense of time is wanting; events that would really take days or months to occur appear to transpire in a very short time. In both illusions, delusions, and hallucinations are considered real. In both physical

sensations are distorted; thus, hypochondriacs sometimes attribute cutaneous sensations to spiders and other animals crawling over their bodies, just as may the dreamer. In both wishes come true; the dreamer is rich, powerful, beloved, just as the insane are great inventors, painters, kings, etc. Because of these and other points of similarity, the insane person has been termed a constant dreamer, differing from the normal person in that the latter dreams by night. Indeed, Sir Walter Scott has Oldbuck[1] say: "I see no difference betwixt them (dreams) and the hallucinations of madness—the unguided horses run away with the carriage in both cases, only in the one the coachman is drunk, and in the other he slumbers. What says our Marcus Tullius—*Si insanorum visis fides non est habenda, cur credatur somnientium visis, quae multo etiam perturbatiora sunt, non intelligo.*"[2]

It is interesting to note that, in some instances, disturbing dreams may hasten or usher in an outbreak of insanity where the seeds of the latter are present. These dreams often resemble the beliefs which characterize the type of insanity from which the individual suffers. Hammond tells of a man who awoke one night and told his wife that a large fortune had been left him by a miner in California. He then went to sleep, and repeated the dream in the morning. The idea that a fortune had been left him persisted for twelve years, though in other respects the man was normal.

Another interesting feature is that after recovery

[1] *The Antiquary*, Chap. XIV.

[2] If truth must not be placed in the visions of the insane, I do not understand why you should believe the visions of sleep which are even more disturbed.

the insane often refer to their former state as one long dream, pleasant or unpleasant according to the nature of the insanity. Instances are recorded where, for some time after recovery, the individual was tortured in dreams by the same delusions as existed during the period of mental enfeeblement. Sometimes recovery from insanity occurs like the awaking from sleep, and the individual either forgets the entire period of mental derangement, or remembers and is confused by various memories which seem to be fragments of dreams.

While the dreams of the insane are apt to be variable, in general they have some resemblance to the type of mental disease from which they suffer. Thus, the maniac tends to have wild, disordered dreams; the melancholiac's dreams are depressing, accusative; the general paralytic tends to have dreams in which he is a person of importance, etc.

To many of us the acts of the insane seem as absurd as the acts in dreams. However, when we understand dream life we find in dreams much that is rational when interpreted, and which may or may not be useful in understanding the mental life of the individual. If we understand the mechanism of dreams, we are apt to have a better insight into the mental life of the insane, for the mental activities of the dreamer and the insane are largely governed by unconscious motives. For example, a certain lady has an obsession for the strictest cleanliness of her person and her surroundings; she is constantly washing herself, sweeping the floor, dusting, washing her clothes, etc.; her acts so interfere with her usefulness that she is sent to a sanitarium. But when her mental life is analysed it is found that, deep within her mind, there is a sense of moral uncleanliness; pos-

sibly because of a base thought, or an observation, she feels polluted, and the thought so dominates her as to deprive her of normal thought and action. Her attempt to keep herself and her surroundings absolutely free from dirt is simply a reaction to her inner sense of uncleanliness.

If the above example strikes the reader as absurd, then it might be pointed out that Shakespeare gave an almost similar illustration more than three hundred years ago. In *Macbeth* (*Act V, Sc.* 1) the doctor and the gentlewoman are discussing the illness of Lady Macbeth; the latter, in an attack of sleep-walking, makes an appearance.

Doctor. What is it she does now? Look, how she rubs her hands.

Gentlewoman. It is an accustomed action with her, to seem thus washing her hands. I have known her continue in this a quarter of an hour.

Further in the scene Lady Macbeth reveals that it is the stain of blood which she is endeavouring to remove from her hands. The stain is really on her conscience.

The insane person is, of course, irrational, but if we were able to see things as he does we would comprehend the significance of his acts, and would not be so prone to laugh at his "foolishness." His every act and thought have a meaning, and it is by a study of them that the modern psychologist or psychiatrist is able to discover the nature of the insane person's reasoning; understanding this, a wealth of light is thrown

upon the cause of the mental impairment, and its cure, if possible, is facilitated.

Dream States

Very interesting conditions, in some respects resembling dreams, particularly somnambulism, are the so-called fugees, dream states, multiple personalities, in which persons lose their identities and for days, weeks, months, or longer, conduct themselves in a manner foreign to their usual selves. Sometimes the loss of identity is ushered in by a feeling as if a blow had been struck on the back of the head; this is quite typical of cases that are due to hysteria. Attacks may also result from injuries, drunkenness, epilepsy, poisons, mental shocks.

In the simple forms of dream states the person leaves home, forgetting entirely all facts concerning his or her previous identity. In a distant city the person may take up a new business under a different name, and, usually, conducts himself or herself in an honourable manner. Unfortunately, while in the dream state the person may marry, or make weighty business contracts, and when the true personality again manifests itself there is no knowledge of these actions, which naturally causes much confusion. While in the dream state all thoughts of home are suppressed; certain ideas hold consciousness, and in assuming a new name the individual acts honestly; he acts as he would be expected to act under the circumstances. As far as awareness goes, the person does not know that he or she bore another name, or that a different existence is being

lived. Eventually, after a night's rest, a thought of home, or the reading of a newspaper containing an account of the disappearance the real personality is restored. The individual is then at a loss to explain how he or she came into the present location, or to account for the actions since leaving home. By special psychologic methods these lost memories may be restored.

Many interesting cases have been described. In the Bourne case, cited by James,[1] a carpenter and itinerant preacher named Ansel Bourne of Greene, R. I., went to a bank in Providence, drew some money to pay for a lot of land, paid some bills, and got on a Pawtucket car. This was the last incident he remembered. His personality having undergone a change, he arrived in Norristown, Penna., rented a small shop, and carried on a confectionery and fruit business with credit, under the name of A. J. Brown. One morning—almost four months from his leaving Greene—he awoke with a fright, asked where he was, said he knew nothing about his keeping a shop, etc., and that the last thing he remembered was his drawing money out of a bank in Providence; that seemed only yesterday. He was thought to be insane, but communication with his relatives made everything right.

It is worthy of mention that the most complete descriptions of the complex types of multiple personality were first described by American authors. From ten to fifteen different personalities have been encountered in the same individual.

[1] *Op. cit.*, p. 391.

Sleep Drunkenness

This is the name given to a peculiar state in which a person confuses the dream world with the actual world. On being roused from sleep, naturally or artificially, the motor centres awake sufficiently for the individual to perform movements, but the dream continues; the dream has been, often, instigated by the awakening. Persons and objects present are mistaken for dream figures. Many sad effects have resulted from such confusion. Instances are recorded of persons, while in the condition of sleep drunkenness, mistaking others near them for robbers and killing them. The condition is, fortunately, rare, and may be considered as a disorder of the hypnagogic state.

Hammond[1] gives many examples, among them the following:

"A gentleman was roused one night by his wife who heard the street door bell ring. He got up without paying attention to what she said, dragged the sheets off the bed, tore them hurriedly into strips and proceeded to tie the pieces together. She finally succeeded in bringing him to himself, when he said that he thought the house on fire and he was providing means for their escape. He did not recollect having had any dream of the kind, but he was under the impression that the idea had occurred to him at the instant of his waking.

"Another was suddenly aroused from a sound sleep by a slamming of a window shutter by the wind. He sprang instantly from his bed and seizing a chair that was near hurled it with all his strength against the window. The noise of the breaking glass awakened him.

[1] *Op. cit.*, p. 314.

He explained that he imagined some one was trying to get into the house, and had let his pistol fall on the floor thereby producing the noise which had startled him.''

Overfatigue and ill health may predispose to this affection; usually it occurs only in persons who are neurotically unstable. When the condition exists, the individual is potentially dangerous and should sleep in a room by himself. At times some experience of strong emotional tone may be the background for the disorder. However caused, it should receive the attention of a skilled medical psychologist.

CHAPTER XV

THE ANALYSIS OF DREAMS

Nervous troubles are conceded to be very prevalent. By nervous troubles the well-informed lay person brings to mind neurasthenia, hysteria, nervous indigestion, insomnia, worries of various kinds, etc. However, physicians find not infrequently that many disorders which are usually considered as being due to some physical impairment are removed often without the aid of drugs, rest, travel, massage and other therapeutic agents commonly employed when a physical error exists. For example, by bringing to light some painful experience of the past, or by solving some problem which is disturbing mental equilibrium, such ills as palpitation of the heart, backache, fainting attacks, some asthmas, some forms of defective vision, hearing, speech, etc., have been cured. Considering the means by which cure was effected in these cases, it is justifiable to place them among impairments as may be of so-called nervous origin.

Nervous troubles differ from physical troubles in many ways. For one thing they cause more unhappiness; as we all know, it is much easier to bear a physical pain than a mental one. Again, physical ills are usually accompanied by some demonstrable change in the organs. For example, if a person develops bulging eyes, tremors, and certain other symptoms, we will generally find that he has an enlargement of the thyroid gland, which will account for his complaints. While some nervous disorders, as locomotor ataxia, are accompanied

by disease of the nerves which is demonstrable; and while some forms of nervousness are dependent upon a discoverable, though often unsuspected, error of vision, high blood pressure, etc., most nervous people are free from any organic disease of the nervous structures or physical structures that would account for their symptoms. People do not die from nervousness. Should a nervous person die, say from accident, and were we permitted to perform a post mortem examination, we would discover nothing that would account for the complaints made during life.

There is, of course, a cause for everything. And as far as nervousness is concerned, there are a number of possible explanations. A poor heredity has been much censured; its evils cannot be mitigated but it is probably true that in the causation of ordinary nervous affections it does not play as much of a part as we have thought. Faulty pedagogy deserves considerable blame, and if this universal fault were remedied, it is safe to say that the number of future neurotics would be small. Neglect of personal hygiene, absence of occupation, insufficient recreation, the strenuous life, etc., are factors worthy of more attention than many give them.

Among other causes of nervousness, and physical ills also, unhappy suggestion is important. Some persons live from childhood in an environment where pessimism rules, where slight disorders are magnified, where everything tends to foster self-consciousness. A sensitive disposition, easily wounded by slight affronts, which tends to render the individual very impressionable and too much concerned with self is acquired, and susceptibility to worry and other undesirable traits follows.

Unhappy suggestion may, however, come from within.

Thus, a person, possibly because he has too much spare time at his disposal, may become unduly concerned with his body's activities, for lack of other occupation. He reads health books unceasingly, and applies every pathological thing he reads about to himself. His heart may palpitate, maybe because of temporary excitement, or going up stairs rapidly. His attention then focuses on the heart. The more he becomes excited the faster his heart beats, and in place of figuring that his emotion is responsible for the palpitation, he reasons that the latter is diseased and responsible for his emotion. A slight pain in the stomach draws his attention there. The more he broods about his digestion the worse his stomach feels. Today it should be common knowledge that worry upsets all proper activity of the physical organs; and unless a person learns to employ only a reasonable concern over his physical welfare he is likely to be the victim of all sorts of impairments, mostly "imaginary." Sometimes, too, persons continue to suffer from an impairment from which they should have recovered speedily. For instance, a person may have had a backache due to muscle strain. He does not respond to treatment, however; secretly he fears that he has kidney disease which he regards as very serious. Until he ceases brooding, which he is apt to once he unburdens his mind to the physician, he will continue to suffer from pain in his back, and to become more harassed mentally and physically from day to day.

A striking example of the influence of unhappy suggestion is afforded in the case of a young lady who fell from her bicycle a few years ago. Her injury was slight, and there were no permanent injuries received. Yet her state has grown progressively worse. She has

become pale, thin, despondent, has no appetite, is a host of worries; apart from occasional hours in a wheel chair, she is practically bed-ridden. The real reason why she has failed to get well is unhappy suggestion from her parents. Day in and out her over-solicitous parents sigh over her, ask visitors in her presence if they don't think she is looking very bad, express the opinion that she'll never get well, etc. The young lady has, or had, a bright future before her, and could be appealed to; but all efforts to inspire encouragement are offset by the home suggestions. The patient may be more impressionable than the average, yet it would indeed be a strong-minded individual who, especially when sick, would not succumb to constant pessimism. Naturally the parents do not know, and cannot be convinced, of the harm they are doing; and as long as present conditions obtain, it is doubtful if the lady's invalidism and unhappiness will depart.

This sad example should impress upon us the great value of optimism and the evils of pessimism, especially in the presence of the sick. The sick are all ears, and pills and potions will avail them little if antagonized by melancholy. It matters not that the sick one is only a child; it drinks as deeply of gloom as does an adult.

While attention might be called to other more or less common inciters of nervousness, what we wish to emphasize here are those cases which are not due to causes commonly understood. For instance, we meet with patients who are apparently in good physical health, who are intelligent, who live in optimistic surroundings, who have, apparently, every reason to be happy. Many have faced death many times without flinching. Yet they are the preys of fears which, by others than physicians,

would be called foolish. Thus, to illustrate by a simple example, a man who is to all appearances a tower of physical strength and will power comes to the physician complaining of indigestion, insomnia, backache, or what not. These complaints the physician finds are but reflections of some mental problem, or worry. And the thing which is really at the bottom of the patient's ills is found to be concerned with street cars. Street cars, the patient says embarrassedly, make him feel nervous, afraid; he is anxious, doubtful, disturbed whenever he sees or hears one, thinks of one, or is on a street where there are car tracks. He is troubled even by trains; should he ride in a train he is uneasy until the journey is over. He does not know why he should cringe before so illogical a fear, yet he feels powerless in preventing it. He admits the folly of it, but his own reasoning and that of others does not mend matters. Generally, he says, he suffers from his phobia but slightly; when business, domestic, or other problems are trying it seems to come to new life and vigour, and to remain with him for months after his other problems have been removed. It is evident that he is unhappy, and mentally tortured.

These cases are the most difficult of solution. It does no good to reason with the patient, advise him not to worry; and there is no pill which will dissolve his mental thorn. Years of experience among just such patients have shown psychologists, however, that in many instances of unreasonable fears, obsessions, impulses, etc., the underlying cause is some past painful experience which has been forgotten. In the example given above, it is found that many years ago the patient was in a street car accident in which several people were killed. He was very much frightened at the time, and the inci-

dent remained in his memory for quite a while. But because he did not like to think of it, since it disturbed his mental peace, he repressed the memory every time it tried to come to consciousness, and gradually the memory faded from consciousness, and from recollection; he forgot it, in other words. Though forgotten, it still lived, buried among other past experiences, where it became a disturber of the mental harmony.

Doubtless it will be difficult for many readers to understand how unpleasant experiences of the past, which are not within voluntary recall, can cause strange worries of one sort or another. Each of us has had many painful experiences but we do not seem to be much the worse for them. However, if asked for an explanation, we might say that the persons most likely to suffer because of these experiences are the so-called sensitive or impressionable; their mental peace is easily disturbed. Again, many of the experiences are received in childhood when the mind is very open to suggestion, and when the reasoning powers are immature. Often, too, the experiences are repressed, kept out of consciousness. If the individual were not inclined to take things too much to heart, so to speak, if he reasoned that the experience in question was powerless to harm him further, if he did not strive to keep it from consciousness, he would not be likely to suffer. Since the opposite conditions obtain in many persons, painful experiences often become firmly impressed upon the mind; they are card-catalogued as harmful with a capital H. Then it happens that the individual meets with something which has a resemblance to the painful incidents of the past, which stirs up the unconscious mind, where the memories repose. The latter prompts consciousness to be on

guard, that there is some danger in the things met with. What danger there could be in them is unknown; the memories have been forgotten, and thus the motive of the unconscious mind is hidden.

However we choose to regard what has been said, clinical testimony gives ample evidence of the continuity of painful experiences in certain persons. It also demonstrates how quickly a cure is effected once the painful memory is exposed. This is natural, because we lose fear and are willing to fight valiantly once we know the nature of our antagonist; if we do not know what, of countless dangers, we are to face we tend to be timorous, afraid of almost everything.

Thanks to the patient researches of medical psychologists, many useful methods have been devised whereby the mind may be explored and its thorns plucked out. Unlike the body, the mind cannot be X-rayed, ausculated, subject to various chemical tests. Again, few object to physical examinations, but countless are averse to revealing their thoughts. And the patient is not of very great help; unlike the man who has heart disease he does not complain about his heart and direct our attention to this organ; the nervous person complains of a variety of troubles that might be due to any number of causes. Thus, the task of the medical psychologist is quite great.

At one time hypnotism was much used for mental exploration, and it was found to be valuable in some instances. However, it is being employed less and less. Many persons cannot be hypnotized, many object to it, many are unsuitable for it, and there exists a common prejudice against it.

Another method is the so-called hypnoidization method of Sidis. In this the patient remains as quiet as pos-

sible, keeping his attention fixed for a time on some stimulus, as the monotonous beats of a metronome. When this is over the patient is asked to concentrate on the symptoms relating to his malady, and tell freely the thoughts that come to him. By this method it is often found that many unpleasant, forgotten incidents of the past can be resurrected.

Still another method is the word association test employed by Jung and others. A list of a hundred common words is prepared, and the patient is asked to mention the first word that comes to his mind when a word from the list is called. By testing normal persons, or persons free from mental complexes, it has been found that those free from complexes, respond in a definite time. The neurotic takes longer when certain words which have a relation to his trouble are called. The delays in responding, as well as other deviations, are taken as indicative of association with the complex; the delays are caused because the certain words remind the unconscious of something unpleasant. By coming back to these words and asking the patient to allow his thoughts to flow freely in association with them, buried experiences are often reproduced.

Breur, and later his pupil, Freud, were in the '80's employing hypnotism in the treatment of certain nervous affections. They discovered that by merely bringing to light a painful experience of the past the nervous troubles often disappeared. Freud later gave up hypnotism, having devised a method which he considered much superior to it. In this method he placed his patients in a quiescent state, free from distractions, and asked them to relate whatever thoughts came to their minds, whether or not the thoughts seemed to have any

relation to their maladies. He found that in this way one idea led to another, so that, eventually, the experience which was causing trouble was arrived at. He found, also, that often during the procedure the patients came to a point where they refused to continue; they said that the thought that had come up was too silly, had nothing to do with their sickness, etc. By urging them to continue without reserve, he learned that the desire to terminate the examination was due to something unpleasant which had come to the patient's mind, and which he did not care to divulge. As a result of his investigations, Freud arrived at the conclusion that neurotics were neurotics because they repressed from mind certain shocks, griefs, desires, etc., which were usually of a painful nature, which one does not like to think about. These repressed thoughts became unconscious, and made themselves externally manifest only indirectly in the form of various physical or mental disorders, which, when thoroughly studied, had a striking resemblance to the repressed material. Further, Freud came to the belief that most of the experiences were received in childhood, and that they were related to the sex life of an individual. By sex, however, the grossly sexual is not implied, but whatever may relate to the love life of an individual. It thus refers to the yearning for love, for marriage, for children, for the affection of a parent, etc.

Freud named his method of mental exploration the psycho-analytic method, or psycho-analysis; his followers are called psycho-analysts or psychanalysts.

In place of resorting to such free associations as may be obtained in the above manner, psycho-analysts almost invariably centre their attention on the patient's dreams.

Since they are followers of Freud, the dream is to them of great significance, particularly for the solution of nervous troubles. Dreams are free thoughts, which, though modified by the endopsychic censor, are symbolic of the ideas which are responsible for the neurotic symptoms. Though the dream appears nonsensical, yet it arises from mental operations, and it has a definite meaning when fully analysed. When fully analysed, it is replete with information relative to the material with which the psychic life is stored, and indicates the complexes and other disturbing factors which are causing disharmony.

When the psycho-analyst intends to study his patient's dreams he asks the patient to relate a dream he or she has had recently. Naturally many persons say they never dream, but usually they find that they are mistaken. Even should a dream be not recalled, the patient may be asked to make up a dream, and, it is believed, these artificial dreams do as well. After writing down the dream, the patient is asked to let his thoughts flow freely in connection with the dream; the psycho-analyst may take up the first sentence, and then pass on to the next, or he may select certain parts. The thoughts that the patient expresses may be written down by the analyser, or the latter may simply listen to the patient. Finally when the whole dream has been analysed, the psycho-analyst decides just which experiences of the patient's life, as revealed by the analysis, are responsible for the present ills. He may reach a conclusion after the study of one dream; more often the analysis of several dreams is required. When he discovers the cause of the patient's nervousness, he explains this to him, and utilizes his knowledge of normal

and abnormal psychology in other ways toward restoring mental equilibrium.

The analysis of a simple dream occupying not more than two or three lines when written, would require a dozen or more pages; it might be mentioned that one writer has published a dream analysis which covered 76 printed pages. For this reason we cannot go into the actual analysis except in a general way. The following are a few examples which will give the reader some idea of the application of the method.

Dr. Coriat, of Boston, has described [1] the interesting case of a girl, aged 11, who was blind, had a nervous cough, convulsions, and other troubles of a nervous nature. An examination of the eyes and other parts of the body revealed no organic disease that would account for her various disorders. It was learned that the little girl had gradually become blind while her mother was absent for a few weeks, during which time partial care of the house and the younger children was forced upon her. She resented this labour since it interfered with her play. It was also learned that she was very jealous of the younger children; she had accused her parents, at Christmas, of taking more interest in her brothers' and sisters' presents than in hers; she felt badly unless her mother took her to entertainments to the exclusion of the other children. The conclusion was arrived at that the girl was a victim of hysteria; her troubles were not due to some actual organic disease but to a mental conflict. Jealous and resentful, the idea came to her

[1] From the *Journal of Abnormal Psychology*, 1914, Vol. IX. Nos. 2 and 3, Richard G. Badger, Publisher. Also described in *The Meaning of Dreams*, by Dr. Isador H. Coriat, 1915, pp. 173 ff. Boston, Little, Brown & Co.

that if she were sick the family labour would be taken away from her and she could play again; if she became blind she would not see the unpleasant surroundings nor the children of whom she was jealous. Doubtless, she had no actual wish that she become so ill as to be so much of an invalid as she proved to be, but the conflict assumed the upper hand. While a trained medical psychologist like Coriat might be able to have a good understanding of the nature of the little girl's troubles without resorting to a study of her dreams, the latter proved of great usefulness both in demonstrating the cause of and the way to cure her maladies. In her dreams she saw the children of her household disposed of in various ways, revealing her jealousy of them, and her desire to have them out of the way. From her dreams it was also learned that she liked to be at school and at play. She was forbidden to go to school, to play, to read, etc., until such a time as her sight should be restored. Realizing that nothing was to be gained by continued illness, she soon recovered her sight and her nervous troubles disappeared.

Dr. Brill,[1] of New York, had as a patient a young lady who would be diagnosed as a neurasthenic. She was depressed, ate poorly, saw no object in living, smiled sadly, and was averse to talking about her troubles. Asked if she dreamed she, like many other persons, replied in the negative. However, though incredulous as to the value of dream analysis in aiding her recovery, she managed to bring the following dream:

I dreamed that I was in a lonely country place and was anxious to reach my home, but could not get there. Every time I made a move there was a wall in the way

[1] *Psychanalysis*, 1914, pp. 48–54. Saunders Co.

—it looked like a street full of walls. My legs were as heavy as lead; I could only walk very slowly as if I were very weak or very old. Then there was a flock of chickens, but that seemed to be in a crowded city street, and they—the chickens—ran after me, and the biggest of all said something like "Come with me into the dark."

To the dreamer this dream seemed very nonsensical; however, an analysis of it revealed many interesting facts. For instance, when asked to tell what came to her mind in association with the word chicken she said that she remembered only the biggest chicken in the dream; the other chickens appeared blurred. This chicken was unusually big, had a long neck, and spoke to her. The street in which she saw it recalled the place where she used to go to school, and the block was always crowded with school children. She then recalled her happy school days, and a beau who was lanky and thin and who had a long neck. Her girl friends would say to her when they saw him: "Belle, here comes your chicken." Thus, the chicken of the dream symbolized her girlhood sweetheart.

Further study showed that she had kept up an acquaintance with this sweetheart and that he had asked her to marry him three times. She had always refused because she was not sure she loved him. She had decided to accept him the next time he proposed but he had not proposed again. Shortly before becoming ill she had been told that he was courting another young lady. The obstacle to her accepting him had been a matter of money, symbolized by the street full of walls (Wall Street). "Come with me into the dark" meant a wish for another proposal, marriage, the latter signifying to her, mystery, secrecy. Briefly, her illness was

caused by her brooding; unconscious fears lest her lover make no further effort to win her. This fact her dream revealed plainly, and once the dream was explained the lady understood it very well. By means of the same dream she was convinced that she really loved her former suitor. A cure of her ills, as well as a happy marriage, soon followed.

In the treatment of terrifying dreams and nervous disorders due to or aggravated by war conditions, study of the patient's dreams has proved of great utility. Thus, Captain Culpin[1] reports a number of examples. He believes that the men who suffered from "war dreams"—in which great terror was always present—had been trying to forget incidents of an emotional tone which were repugnant to their feelings. The emotional elements that had been repressed appeared in dreams, however, though the incidents with which they were connected might appear in symbolic form, and the emotion of the dream be the only true or undisguised part of the dream. Once the repressed memories are brought to consciousness the distressing dreams and other troubles disappear. As Culpin remarks, it may be difficult for many of us to understand how, by merely bringing to mind repressed disagreeable incidents, a cure can be effected; however, clinical experience amply demonstrates that this actually occurs.

In Culpin's cases no effort was made to analyse the dreams thoroughly. He had his patients relate their dreams to him, asked a few questions about the dreams, and explained what repression meant. Questioning alone would reveal the repressed memory if it were not

[1] *Practitioner*, London, March, 1919.

too deeply embedded in the mind; in such cases, by getting the patient to talk about the incident cure was quickly effected. This method, which he terms "free association," was not often successful. Next, he asked the patient to close his eyes and visualize the dream, an attempt being made to discover the portion causing terror. By dwelling on the latter feature an emotional state was produced, and as the repressed memory came up the patient often became greatly excited. A scrap of a dream sufficed, even the words said in the dream, or the emotion felt on awaking. This method he calls "sleep association." While a thorough analysis of the dream is advisable, inasmuch as this is apt to give the best results, the method employed by Culpin might prove useful when extensive analysis is impracticable. To apply dream analysis successfully a thorough knowledge of normal and abnormal psychology is, of course, indispensable.

The following are two examples selected from Culpin's cases:

Dream. On a bombing raid: captured by Germans. Terror!

Open association negative.

Sleep association. He gave a story of going over the top and being captured and in fear of death. The story was an elaboration of the dream, but he told it as if it were true. I held him to the fear of being killed, and suddenly there came up the true story, viz., the raid ended in the enemies' trenches, the Germans would not come out of their dug-outs, and our men bombed them. The patient felt considerable emotion at the time, and

the revival reproduced it. At the next interview all was forgotten, including the dream, and my account of the episode was not recognized. Sleep association led to a repetition of the dream three times before I could get the true story. At the end of treatment the story could be told without emotion.

Patient was a pre-war psychasthenic, with a fear of being followed, fear of water, tics, and not enough confidence to do his own shopping. Nevertheless, he had served three years in France in the R.A.M.C. He had a recurring dream for years of being chased by some one big who caught him; he kicked his captor but could not hurt him; and the latter then beat him.

No questions were asked nor was any explanation given, but he was sent to talk to the dreamer of No. 14. *At the next interview he said he felt his dream must be like the other man's, but he could not recall anything. Being told that he could, he suddenly covered his face with his hands and showed extreme terror, refusing to tell what had come up. At last the following story was obtained. He went skating contrary to his mother's orders, and one boy fell through the ice and was drowned. The others ran home and said nothing; next day a policeman came to the house, and the boy bolted and was caught by the policeman, whom he kicked, and who hit him with a cane. The policeman took him home, and he received a beating from his mother. At the inquest the coroner first upraided him and then told him to forget. Incredible as it may seem to one unfamiliar with repression, the patient had completely forgotten the incident.*

While there is much criticism relative to the theories on which the psycho-analytic method is based and applied, if we are to judge by the published case reports, the method has proved useful in the treatment of various nervous disorders not dependent upon organic disease. And any method which will "minister to a mind diseased, pluck from the memory a rooted sorrow, cleanse the stuff'd bosom of that perilous stuff that weighs upon the heart" deserves attention. However, since psycho-analysis is the fad of the day, it is hoped that the reader will not conclude that it is a panacea, and that it is superior to all other forms of treatment; as a matter of fact, many nervous troubles can be removed more simply and with less time and money expenditure than this method usually requires. Should one resort to it, then he should be sure that he consults one who is well trained, for much harm can be done by an embryo psycho-analyst.

It might be mentioned that many medical psychologists study their patients' dreams, though they do not all regard them as of such importance as the Freudian school. Those of us who fail to understand how dream analysis can be helpful may look upon it merely as a clue to the cause of the nervous disorder. Dreams are free thoughts, and if there is anything upon the mind to oppress it, it is apt to make an appearance in dreams, for as Shakespeare says, "Infected minds to their deaf pillows do discharge their secrets." Since the dream is reminiscent, and since the experience which may be the cause of the nervousness may have occurred long ago, the dream is a good place to look for clues to those parts of the mental life which are in a state of turmoil. Obviously, an understanding of the causes and cure of

nervous disorders requires much education and training: therefore, it would be folly for any one who has not this education to attempt to treat these affections, by dream analysis or not.

CHAPTER XVI

DAY-DREAMS

THE average person would hardly consider ordinary day-dreams, in which practically every one indulges more or less, as matters of any special significance. It happens, however, that they have often a pronounced influence, for good or for ill, upon our everyday acts, our character, our success, our happiness, our mental and physical health. This being the case, they cannot be dismissed lightly, as warranting no consideration.

Practically every one understands what is meant by day-dreams. They are, to define them, states of half-dreaming, half-thinking, intermediate between the sleeping and the waking state, in which one allows his thoughts to flow as they will, without any conscious check. They are little mental excursions away from the world of reality to a world where wishes have come true. They are common to every one; to some they are but occasional visitors, others entertain them constantly. Often they come uninvited; they lure us away from the work we have in hand, subtly yet easily; and it is often with an effort that we shake them off, and get back to the world's work. Some invite them, are addicted to them as much as is the drug addict to his narcotic, and to these reveries are like a narcotic; they produce a temporary pleasure, followed by a despondency, and the more they are employed, the more do they enslave; further, the more fantastic must they become to produce

the same satisfaction. Usually they go forward; they picture the future in a rosy light; sometimes they paint an unhappy one. They may go backward, dealing with pleasant experiences of the past; sometimes, however, they deal with "what might have been," with what we would like to forget, and so are unhappy.

Day-dreams are, of course, wish fulfilments. They indicate what we are striving for, what we would like to possess, what we consider necessary that our cup of joy may be full. To want more than we have or can attain, no matter how fortunate we may be, is, however, natural. Wishes are common to the beggar as well as the king; they are every man's inheritance, through a long line of ancestors, and to which every one clings tenaciously until the game of life is played to an end.

The babe prior to its birth has no consciousness, no desires. Secure in its mother's womb, it is kept warm; it has no necessity for breathing, for seeing, for hearing; it is fed, the acts of eating and digestion being unnecessary, by the mother,—in short, it is more comfortable than it will ever be again. Once it comes into the world it has difficulties to face; desire assumes control of it. It now must eat, digest, eliminate, see, hear, breathe; heat and cold trouble it; sounds and lights disturb it, and many other things upset its comfort. Fortunately, its desires are quickly gratified, anticipated even by the fond parents. As it grows older desire grows also, and the desires are not always requisite desires but plainly such as are selfish, which promote comfort. The child cries to be rocked to sleep when this is not necessary; it seeks nourishment when it has obtained sufficient for its needs. Later on, while some of these

desires may be given up, others take their places. The child wants a horse, the moon, almost everything it sees. If it cannot have the real want it will often be appeased by a substitute; for example, it will be satisfied with a stick or a rocking horse in lieu of a real horse. Still later, in adult life, the wants become greater, more varied, more complex, their ease of attainment more difficult, and substitutes are no longer satisfactory. The chief wants are those which satisfy hunger, the love of action, the love of man for woman and woman for man. In hunger we employ the term in a broad sense; it covers hunger for food and drink, for riches, for automobiles, yachts,—all material things that promote comfort. The love of action means love of work, if not work for others, then work which we like, work that will satisfy our desire for occupation, for glory, for leadership. The love of man for woman and woman for man needs no explanation.

But, it would appear, some force is always working against one's happiness, as if to prevent him from gratifying the craving for comfort which is instinctive in him. The opposition appears early. Though the child could once eat in a manner that suited it, though it could disregard the laws of society relative to nature's wants, though it could dress and undress without scruple, it soon learns that, for some reason, it must repress these activities; they are no longer tolerated, but frowned upon. It learns also that there are things it cannot have; that it cannot do. It must submit to the parents' wishes. Even when older, after he leaves the family, he finds forces that act as a check towards satisfying the desire to go the easiest way, to gratify the pleasurable instincts. The laws of State say there are things he

must not do under pain of fine or imprisonment; the Church likewise makes known its exactions; the community in which he lives forces him to live up to the standards required by that community; his family exerts pressure upon him; the Nation makes exactions upon him,—he must pay taxes which he does not like; in time of war the Nation appeals to his patriotism, and at other times strives to bend him to do its will; if he cannot be cajoled or shamed he will be forced to bend. The individual himself is at war with himself. There are desires he consciously or unconsciously wishes gratified, but he must repress them; they are not such as would be proper for one of his social standing, his standing in the church, his better self. Further, his body gets disordered and robs him of comfort. His finances, his health, his natural or artificial sloth strive to prevent him from obtaining the wishes dear to his heart. In short, man is a bundle of desires. No matter how fortunate his birth, his circumstances, he always wants something, and it seems as if one thing or other acts as an obstacle to the realization of the want.

While man wants many things there is usually one thing that he wants most of all, and which, if realized, would content him. So he thinks, but we know from experience when one want is realized a new one takes its place. Toward this special want man will react in one of several ways.

In the first place, if he wants hard enough, if his want is possible for one like himself to attain, if it is one that can be honourably attained, he may put his shoulder to the wheel, and work to the best of his ability toward reaching his goal. If he is courageous he will not be downhearted or dissuaded from his course by

obstacles; these will stimulate greater effort, and make the want all the more desirable. And, if he is like the majority of ordinary mortals, his want will seem necessary to his happiness because, in his reveries, he has highly coloured it, has pictured the time when realization will replace anticipation. But, in addition, his thoughts have been constructive, directed toward removing the obstacles to attainment. His day-dreams simply serve to maintain his effort; often they are the destroyers of discouragement. The writer has in mind a physician who, having had to work his way through college, often became discouraged and thought of giving up the struggle. However, at such times, his day dreams, in which he pictured himself working among deformed children for whom he had always a tender feeling, were sufficient to stimulate him, so that he won the fight. Day-dreams that are accompanied by effort, that stimulate one to accomplish some useful work are, in every way, good for a man. Such dreams have resulted in inventions, works of art and literature, have peopled the professions with boys who sprang from humble homes. Work is the law, and, other things being equal, nothing exists but what can be conquered by it.

Work that requires self-sacrifice, perseverance, that is not conducive to one's constant comfort, is not, however, very popular. Thus, many who are unwilling to put forth the necessary effort, or who have not the health, or other requisites which would make the want possible of attainment will be apt to react to the want in a different way. They seek to delude themselves into the belief that what they wish is not really necessary for their happiness, but by their actions reveal that they

have failed to convince themselves of this. Instead of bending their energies toward something they can attain easily, they constantly seek flaws in the want or in those that already possess it. For example, a person may desire a college education, but, because he does not care to study, or work his way, or put up with any other inconveniences that might be necessary, he seeks consolation, of the sour grape variety, in paying particular attention to the number of college graduates who have failed to make a success in life, the number of non-college men who have proved great successes; he enjoys the sarcastic remarks directed against college men by non-college men; he is every ready on the least provocation to deride the merits of any college man he meets. We hear others denouncing the rich; who know all the flaws of our prominent people. We see examples in everyday life; girls who deride the beauty or clothes of another girl; men who scoff at the wage So-and-So is said to receive, his popularity, etc.

Constructive criticism is always welcomed. Yet we fail to find any of this criticism in the few examples given above. And if those who adapted themselves to their ungranted wishes in such a way realized that they betray themselves to the well-educated person, they would not be so prone to pass their opinions. By their words and their acts they show us that they want something that some one else has; that they would really like to have what another person possesses; that the denial of the want has made them bitter. They are simply projecting their own difficulties to some one or something else. They hurt no one but themselves; their wish is real, and pretence cannot drown it. They are putting themselves in the way of becoming envious, hateful crea-

tures. Envy simply means that we want something some one else has. If the thing is wanted badly, envy leads to hate. All hate is destructive, chiefly to one's self. Naturally wishing to believe well of ourselves, we hate because our wishes have been opposed; the hate seems to come from the hated person whereas it proceeds from within ourselves.

An adaptation which turns one into an envious and otherwise undesirable person is, of course, faulty. It does not render the want less desirable; neither does it add to one's happiness. Instead, it makes one bitter, a chronic fault-finder. Those who make such faulty adaptations are to be found among those who have never a good word to say for any one, who criticize every established institution, who peddle gossip, whose judgment and criticism are worthless because they are distorted by, and proceed from, an envious soul. These persons often wonder why they are disliked, are unpopular; the fault lies within themselves.

The proper mental adaptation to a want which must, for one reason or other, be postponed or denied would be to reason it out something like one would a problem in arithmetic. If the want is impossible because it is too fantastic; or one has not the ambition, or the health requisite for its realization, then let him understand these things; let him realize that the fault is within not without. Or if chance or circumstance stands in the way and cannot be put aside, then let him realize the futility of his want and seek another that is possible. But at the same time let him take the disappointment philosophically, and, when he encounters others who have what he would like to have, not show envy, conscious of the fact that to show envy would be to exhibit that envy has got

the best of him, and that bitterness destroys the better self. It may be argued that a person who could so react to a denied want that he entertained kindliness toward all and malice toward none would be a remarkable person. He would be remarkable indeed, since so few of us make any attempt to understand the apparently insignificant acts of daily life. We do not know, for instance, that when we berate a chair over which we have stumbled, or attempt to excuse our indisputable errors, that we are trying to throw off our own faults upon something else. It is more pleasurable to think others to blame rather than ourselves, yet we will ever live like and act like the primitive man unless we learn to know our own failings, and strive to overcome the more or less instinctive tendencies urging us to take the easiest way. Once we know ourselves, we are less apt to make mistakes; we are more prone to correct existing errors, to go forward in life, in harmony with the world, but mostly with ourselves.

There is another adaptation to a want that cannot be realized that is as faulty, at least in so far as health is concerned, as that just described. This consists in the absolute repression of the want. After a temporary conscious entertaining of it, the individual will think of it no more, possibly because it is forbidden, or because the mere thought of its being impossible causes pain. Every thought struggles for expression. Since the conscious mind will not entertain the thought, even in a daydream, it finds lodgment in the unconscious. There it lives an independent existence. It associates with itself other ideas, for example, anything that has a relation to it in any way. Thus, if the want were riches, and if it were a strong desire, anything entailing dealing with

money might cause the individual unrest, as silverware, the colour green, banks. The individual might not know the cause of the unrest, however, since the incident with which it was associated, by reason of constant repression, no longer comes to consciousness, and is forgotten as far as recall is concerned. If other wants, the conscious thought of which is painful, have likewise been repressed these, too, may become unconscious, associate other ideas with themselves, and thus tend to destroy the individual's peace. We could understand how all this might occur if we have mastered the points mentioned in the chapter on Night Terrors. Further, the repressed wish may find expression in the shape of physical illness which may be found symbolic of the wish.

Open confession is good for the soul. If we do not or cannot make known our desires to others and obtain either encouragement in going ahead with them or logical sympathy, coupled with a thorough understanding of the matter, then we should at least thresh out the subject with ourselves. Repression is harmful; this applies to sorrows as well as to joys. He is far more apt to be healthy who vents his anger and his laughter than the one who hides them. It may not be polite or otherwise possible at all times to give vent to our feelings, yet the statement holds good. As regards a want which we cannot have realized, instead of refusing to think about it the best thing to do is to force ourselves to think of it. If one does not do so now it may become unconscious, and to bring it to light the services of a medical-psychologist may be necessary, years after, maybe, when one is the victim of fears and whatnot. Experience shows that the mere bringing of these re-

pressed wishes to consciousness, and a little advice by the psychologist, are all that is necessary to cure the individual. Incidentally it is worthy of repetition that some people who suffer from definite physical ills, as indigestion, do not get well in spite of treatment; they have a fear of cancer probably, which has once been entertained but, because it is painful to think about, is repressed. Thoughts cannot be hidden else we suffer from them. It is as if the mind realized that one feared certain thoughts; like the dog which growls as long as we show fear but runs away when we take no notice, so with thoughts. Let them come out into the open, and their content be analysed. Once they are properly understood they may then be forgotten without danger of further trouble.

Still another faulty adaptation to a want impossible of attainment, or possible if the individual put forth the effort he is unwilling to give, is to realize attainment by mere imagination, day-dreaming. This requires no work, no self-denial, no struggle. It is the easiest way; and it gives pleasure, temporary maybe, yet while vivid imagination holds its sway the individual is as happy as if the desire were actually true. Possibly he is made more happy, since we all know that our anticipations are often more joyful than our realizations. However, the dreamer pays the price for his joy, though he may not be conscious of it. We are here referring, of course, to the habitual day-dreamer, one whose days are filled with countless reveries. As before stated, we all have our day-dreams, our castles in the air, but, for many of us they serve to stimulate our achieving what we desire; again, they do not crowd in upon us so often that they detract from our work, our habits, our power

to think logically. It is something like taking a cup of tea or coffee at meals. Most people can use one cup at each meal without harm, if the beverage is properly prepared. However, these beverages are not necessary for life; they have no food value other than the cream and sugar added to them; they are used simply because of their drug effects and the sense of warmth and comfort they produce by their heat. But we meet with some people to whom these beverages are distinctly harmful in any amount. Likewise, occasional day-dreams may not particularly harm most of us, if they are properly prepared. The latter means that if they are at all logical, possible of being realized, if they spur to action, if they are moral. Like tea and coffee they are not necessary for life; they give comfort and a sense of well-being; their effects, too, wear away; their food value, so to speak, lies only in whatever worth they may have in making life a little more endurable, in keeping up courage. If, in place of using them occasionally, we use them twice as much, then we are apt to suffer, to continue the metaphor, as if we took the beverages too freely. And like the beverages, there are some people to whom day-dreams are harmful in any amount.

The possible ill effects of habitual day-dreaming are many and varied. It is possible for those so addicted to live in harmony with their fellows, but since the more they dream the more they are apt to feel that actual realization is necessary for their happiness, and to feel that, for no fault of their own, their wish has been denied them, their tendency is to be bitter toward their fellows, especially those who apparently have achieved their desires. The chronic day-dreamer is, also, a person who avoids social intercourse; he finds his pleasures in

dreaming, and he prefers to be alone so that his dreams may not be disturbed. Progress is practically impossible without social contact; he who retires into a shell, who avoids his fellows, robs himself of the great education received in the society of others. The same thoughts are constant; at least the imagination rules, and so the imagination becomes hypertrophied while other parts of the brain atrophy from disuse. The fact that the individual has frequent recourse to reveries means, on its face, that he is unable to adequately adjust himself to the world; the hard places are too much for him. Such hard places as he meets in actual life wound him poignantly, for the more he dreams the more sensitive does he become. One who cannot face bravely the trials the world forces one to meet surely can never be a leader; the school of hard knocks is the first school from which every one should hold a diploma. In the dream-world there are no hard knocks, no trials, and the day-dreamer visits it often, especially when things go wrong. Somewhat like the child, he imagines his wishes true, and consequently becomes like a child in thought, word, and act. Furthermore, in time, since a mere flight of the imagination is sufficient to overcome obstacles, the habitual day-dreamer finally comes to think that obstacles met with in real life should be overcome as easily; indeed, that there should be no obstacles to his happiness. This leads to irritability, anger at the slightest impediment to his onward march, and other disagreeable mental features. Added to weak judgment as the result of lack of proper use of the brain, an inability to get along successfully with one's fellows eventually renders him a misanthrope, a failure, a neurotic. These are but a few

general effects; others, that apply to particular cases, we will note later.

While most of us look upon day-dreams as being happy, this is not always the case. Sometimes they are employed to picture an unhappy future; in such a case their effects are identical with those of constant worry which, as we know, eventually and surely saps away health and vitality. More often, when they deal with the unhappy, they go backward; they picture "what might have been," the sorrows of the past. These day-dreams bespeak that the individual has adequately adjusted himself only to the point where his day-dreams were founded. Progress is forward, not backward. And as long as one lives in the past there will be no progress. The past is dead; its mistakes cannot be corrected, though we may profit by the mistakes. If we think of the past mistakes in order to prevent future similar ones, all well and good, but it is usually the habit of the day-dreamer who lives in the past to brood over it. By so living he is harming himself, physically and mentally, practically as much as if the sad affair were being re-enacted in reality. Unpleasant thoughts depress mental and physical health; this applies whether or not the thoughts deal with the present, future, or past. Further, when unpleasant scenes occupy the mind the person subjects himself to emotional shocks; if we were able to examine the pulse rate, the respirations, etc., we would find that these showed the changes which accompany fear. The day-dreamer who broods constantly is living in a state of fear, and hence is very apt to suffer mentally and physically.

As regards day-dreams which deal with the past, even

though these are pleasant, the fact that one frequently indulges in them shows that, mentally at least, he has made little progress. The day-dreams signify that the individual wishes to return to the past, where things were more to his liking, where there were no hardships. He has left the family circle physically but not mentally. As before stated, progress is forward, not backward. The remembrance of happy days is, of course, something that affords joy to all of us at times, but chronic dwelling upon them steals away from the value of present and future joys. And, usually, we overrate the pleasures of the past, just as we render its sorrows more poignant.

As should be evident, day-dreams may concern themselves with many things. Representing wishes they deal with all such desires as are possible for humans to entertain. They may be moral or immoral, stimulating to success or depressing, happy or unhappy. We can study their effects and their nature best, probably, by considering them at the various periods of one's life, and by noting to what they lead.

CHAPTER XVII

DAY-DREAMS (*cont.*)

Day-Dreams in Childhood—Adolescence—Old Age—Physical Defectives—The Expectant Mother—Day-Dreams and Ethics—Effect on Daily Life—Effect on Health.

THERE is a story told of parents bringing their three-year-old child to a Greek philosopher to be educated. When told the child's age he declined, saying that the child's education had already been completed. There is much truth in this view; we know today that a child, even in infancy, receives many impressions for good and for ill which persist into adult life. One who studies children will note that even infants are observant; and in early childhood the observing faculty is further developed. Moreover, the child is imitative. Coming mostly in contact with the parents, it is the latter that the child tends to copy. Mannerisms of walking, talking, certain physical ills, nervousness, anger and many other peculiarities often ascribed to heredity are in many cases due solely to imitation on the part of the child. Again, the child is inclined to develop the ideas of the parents; in fact, children thrown into very intimate contact with the parents, as mother and daughter, not only often think alike but use the same words in expressing their ideas. We cannot be too careful, therefore, of our personal conduct in the presence of our children; nothing is too insignificant for their notice. And we should be mindful, too, that we owe it to the

children to be honest with them even though we choose to deceive ourselves. If the good things of life have been denied us, instead of belittling them and thus giving the child a false view of these things, we should refrain from showing envy, or deriding those who possess what has been refused us. If we manifest envy or hate the child will be apt to betray the same traits. And it is out of faulty views of life implanted in childhood that many socialists, anarchists, and other creatures out of harmony with the world are made.

As every one knows, childhood is the age of fantasying. The child is endowed with a varied and a vivid imagination. We can observe even a young child speaking to its limbs, its toys, surrounding objects as if they were rational beings. Practically everything the child experiences by way of the senses is magnified, and things not well understood are coloured highly. In most cases the imagination of childhood produces no lasting harm, though older children, especially if their imaginations are fired by injudicious stories, etc., may become the prey of terrors, manifested as night terrors or day terrors.

Here we desire to call attention to two points specially worthy of parents' concern. One of these is the necessity of paying particular attention to the so-called quiet or sensitive child. Usually these children have a hypertrophied imagination, and prefer to spend their time alone, playing or "thinking." In not a few instances, the peculiarity is noticeable in infancy. The baby, on hearing a noise, or seeing a new face exhibits great fear and may even have convulsions. Later, shyness, excessive timidity, solitariness develop. The child dislikes to mingle with other boys and girls, and may

prefer the society of adults. He is often teased and bullied by other children, which occasions outbreaks of passion. Given to brooding, he is apt to dwell upon his imaginary wrongs, or to let his thoughts concern themselves with morbid topics, as ghost and murder stories. Self-consciousness is fostered, and with it a tendency to neurotic disorders.

Quietness in a child, love of solitude, an aversion for play are best regarded as abnormal. If efforts are not made to remove these tendencies harm will surely result. It is not good for a child to be alone much, occupied solely in thinking, and observing quietly all that goes on in its narrow environment. Not only is the imagination likely to become over-developed in improper ways, but the child fails to profit by trial and error, to come in contact with reality, and so misses the education which can be received only by association with others. Sensitive, shy, retiring, lacking courage, the child builds up an artificial world, peopled by unreal people, and fantasying becomes a habit.

In place of fostering the child's love of solitude, the parents should strive to cultivate the opposite. At times the child may be suffering from unsuspected physical impairments, as defective vision, that render it unable to take part in the games of others; conscious of its inferiority, the child prefers to be alone. In such cases attention to physical defects may be all that is necessary to change the child's disposition. Most quiet children, however, need parental encouragement. The child should be impressed with the value of joining in the play of children of the same age; and in place of allowing the child to spend the time in-doors by itself, the parents should try to entertain it by happy stories, by

suitable games; visits to places of interest are also useful. It is best that the child have companions of its own age, preferably lively boys and girls. In many cases removing the child from a private to a public school, or sending it to a not-too-exclusive boarding school works wonders. These children are too protected; what they need most is association, forced if necessary, with "regular fellows."

The above admonitions will apply to the usual quiet child. There is a special type, however, which requires even more patient supervision. This is the child that, in addition to being imaginative and solitary, is given to periods of sadness, depression, despondency; that laughs little or none; that is inclined to see the gloomy side of life, though not in the same manner as the cynical, adult pessimist. Sometimes the depression of these children is congenital; at other times it is engrafted on a neurotic temperament. Often the tendency to sadness is increased by the parent, especially the mother, making a confidant of the child, telling it her troubles, and consoling herself by the sympathy the child is ever ready to give. However the child's sadness may be caused, the child certainly needs plenty of sunshine, figuratively and literally. To simply refer to it as "soulful," "affective," "motherly," etc., and not to strive to cultivate in it a happy outlook on life may lead to melancholia; indeed, it is not unknown for these children to commit suicide, often for very trivial reasons. Few of these children, like quiet children in general, outgrow their peculiarities. De Quincey's chapters[1] on *The Affliction of Childhood* and *Dream Echoes Fifty Years Later,* illustrate how childhood peculiarities may

[1] *Autobiographic Sketches,* 1853.

follow throughout the years, bringing sadness in their train. Poe, Cowper, Samuel Johnson, Beethoven, Chatterton, Baudelaire, Pater, Byron, are other examples of affective children. While the problems offered by the sad, quiet child are best solved by a skilled pedagogue, the mother can aid very much by doing all she can to instil optimism into the child, as by happy talks, the reading of joyful literature, encouraging the child to play with children it likes and who are of a happy disposition. By no means should the child be scolded, or subjected to ridicule.

The next point we wish to consider is the sex life of the child. We believe at present, as a result of clinical experience in the treatment of certain nervous disorders in adults, that children receive many unfavourable impressions relative to the sex life which, though "forgotten," exert a detrimental activity on their future. Naturally the child does not understand the differences between the sexes, nor sex relations, but if parents believe that what they say and do is immaterial, since the child does not understand, they are likely to cause much damage. Even if the child does not understand, it can wonder; also, what it sees and hears makes an indelible impression on its mind. We urge, therefore, that the embraces of the parents, osculations, and other acts related to the love life be carried out when the child is absent; by child, we include even children below the fourth year. Again, each child should have its own bed, and opposite sexes should not sleep in the same room. Not only should parents never sleep with their children, nor permit them to sleep with other adults, but the children should not sleep in the same room with the parents; if the children sleep in adjoining rooms

it is very desirable that they cannot overhear or witness amorous talk or actions. Doubtless many readers will consider such advice as poppycock, but it is far from being that; it is really of great significance for the child's happiness that it be not ignored.

Among other admonitions relative to the sex life is the possible harm the parent may do by making much of the child; this fixates the parental image in the child's mind and, as we will see later, may alter its reaction to the love life. It is unwise also for maids and others to act in this manner. Should a child exhibit an inordinate propensity for enduring pain, for self-display; for inflicting cruelty on animals or playmates; exhibit undue curiosity in sex matters; and should it seem to give undue attention to the natural excretory functions, it should be taken in hand at once. It is unwise to simply taboo certain undesirable actions without any explanation; this merely excites the child's imagination, and may prove far worse than the undesirable action itself. Instead, the child should be talked to kindly, the impropriety of the act explained in simple language, though it is always wise, pending a general parental enlightenment on these matters, to seek the advice of a medical psychologist. It might be mentioned that neglect in correcting such undesirable traits as have been mentioned is sometimes responsible for serious character abnormalities in adult life.

For some years there has been discussion relative to the propriety of instructing the child in sex matters. Most of the medical authorities favour this instruction, though there are many good arguments pro and con. It is deemed best that the child, should it at any time seek enlightenment on the subject, be not put off by

vague or false answers; this will possibly cause the child to seek information from other sources, and undermine the parent's standing in the child's regards. However, it is exceedingly important that whoever attempts to impart any sex instruction to children be very tactful; the best person is the child's mother, but, unfortunately, few mothers are able to or would dare do this. At present the physician seems to be the one best qualified. Whether or not the mother imparts any sex instruction before the time of puberty she should, at least, tactfully inform her daughter in due season, of the physiological changes which are to occur at puberty; this will save the child needless fear and self-questioning, and will also aid her toward developing mentally in a normal fashion.

However much one may be opposed to sex instruction of children, there are times when such instruction becomes imperative. In some way the child learns that its ideas of sex relations are not just what it has been led to believe. This leads to a perplexity in the child's mind, a conflict between the old ideas and the new, which, in many instances, results in grave disorders.

Dr. William Healy,[1] who has had an extensive experience among juvenile offenders, found, in a series of a thousand recidivists studied, more than seventy whose delinquencies were due to mental conflicts. Such conflicts were responsible for truancy, vagrancy, stealing, forgery, cruelty, bad temper, general troublesomeness, etc. Not infrequently the conflict dealt with sex matters. For example, a boy or girl, aged ten, or younger or older, learns from another girl or boy, even an adult, bad words, is shown bad pictures, or sees improper actions. The child's mind is disturbed; the ideas to

[1] *Mental Conflicts and Misconduct*, 1917, Little, Brown & Co.

which the new knowledge gives rise conflict with the former ideas. The child spends much of its time wondering, day-dreaming, about the matter, and instinctively realizing that it is a subject tabooed from parental discussion, and not wishing to obtain further enlightenment from its instructors, keeps the affair to itself.

At times the bad words, pictures, or suspicious actions take possession of the child's mind, and then the child seems impelled to perform some out-of-the-way action. The action will usually be found related to the character of the child's evil informant. Thus, if the informant were a little thief, when the words or actions of this thief come to the child's mind the child has an irresistible impulse to steal. It does not steal from pleasure; in fact these children suffer acutely because of their impulses.

The relation of mental conflicts in childhood to conduct disorders is a subject with which every parent, and those who have to do with children, should be acquainted. Such knowledge will surely prevent the making of many criminals; moreover, it will save some of these harassed children from committing suicide. It is not always sex problems which may cause the conflict; questions of parentage and many other problems may be at fault. Occasionally an intelligent parent may be able to obtain the confidence of a child who shows conduct disorder and by tactful advice solve the child's problem. In most cases the parent not only fails to suspect that the child is troubled by mental problems but feels incompetent, when told, to cope with the difficulty. It is a good recommendation to take every child who deviates from the normal to a physician psychologist.

Adolescence

Adolescence is a critical period in the lives of a great many individuals; the same is true of puberty. During these periods certain physiological changes are occurring, which in some instances become so pronounced as to border on the pathological, and which effect a marked change in the individual's general conduct. Thus, a boy or girl of good family and good habits may more or less suddenly become a thief, obscene, a vagabond, or may show symptoms related to insanity. While these conduct disorders may in some cases be due to mental conflicts, in others they are due solely to disturbances associated with the adolescent or pubertal period of life. The real cause of the individuals' trouble is not always arrived at, with the result that many are punished physically or sent to a correctional institution. This treatment usually results in the making of confirmed criminals, or otherwise abnormal persons. The proper treatment consists in ferreting out the mental complex, if it exists, or in intelligent counsel, best given by a psychologist or physician acquainted with the instabilities of puberty and adolescence.

If childhood is rich in fantasy likewise is adolescence. It is at the latter time that the youthful person becomes first filled with ideas of his or her importance, and surveys the world as a field that will be conquered easily. While the fancies that may occupy the mind of an adolescent are as many as the sands on the shore, there are two which are of most importance. These are concerned with what we will call the hunger for love and the hunger for work.

It is generally believed that the attachments formed

during adolescence are not enduring; calf love or puppy love is the term employed for the love experienced at this period. In not a few instances, however, the attachments formed endure, and happy marriages result. It is not our intention to discuss this phase of the matter, but since it is in adolescence that the individual breaks away quite forcibly from self-love and love of the family entirely, and seeks the love of the opposite sex, to point out a few questions with which the person should occupy his or her mind once love has centred upon a certain individual.

The adolescent is romantic. Reveries dealing with the love life occupy a considerable portion of the daily thoughts. To a certain degree these may not be harmful, but they are often carried so far that they do have a detrimental effect upon the dreamer's whole life. The trouble is that the excessive dreamer of romance is apt to create an ideal that cannot be found in this world of humans. Such an ideal may be built around the characters in love stories and similar tales; for this and other good reasons these stories are inadvisable for frequent use. At any rate, the result of the romancing is that an ideal is created by the fancy, which ideal may remain in the conscious mind or be transferred to the unconscious mind. The dreamer may, later in life, meet some one who, superficially maybe, resembles the person of the day-dreams; this meeting may lead to marriage. The marriage is likely to be unhappy, however. This is because no human can come up to the qualities of the dream-lover, and hence, when the dreamer finds that the mate has human defects, he or she feels cheated, deceived, and so is discontented. It may happen, also, that the dreamer never marries; he or she never finds the ideal

of the dreams, and since no one outside of the ideal will do true love never enters. Much could be said on the influence of romantic day-dreams on the selection of a mate; it is a very important subject and one that has received little attention. The point for the reader to grasp is that if we create ideals then let them be modelled after what is possible for human beings, not story book or fantasy characters. Perfection will not be found; what should be sought for is a maximum of desirable traits. Again, if one loves let him or her cogitate if it is because the loved one resembles the ideal of the dreams, or because of true worth and other desirable traits. If it is solely because of a resemblance to the ideal, especially a physical resemblance, marriage is likely to prove more or less of a disappointment.

As a person may fall in love because the loved person resembles the ideal of day-dreams, so also may one love some one because of the latter's resemblance to the lover's mother or father. It is a colloquialism that a boy's first sweetheart is his mother, and a girl's her father. And often because the traits of the mother or father become unduly impressed in the child's mind, the child, as an adult, has a tendency to fall in love with some one who reminds him or her of the parent, due to the fact that the mind forgets nothing and is attracted to whatever has caused pleasure and is repelled by whatever has caused pain. Thus, a boy who has had his mother's image much impressed upon him, as is often the case in the sons of widows, divorced parents who do not remarry, only children, may meet a girl who possesses one or more facial or other physical characteristics of his mother; he is attracted to this person, and may fall in love with her. He believes that he loves the girl because

of her own traits, or for no reason particularly. The real reason is because the girl physically resembles his mother, from whom he has had every care; he is really in love with his mother. It happens also that a boy may love a girl because she is tender, protective, motherly so to speak; she takes the place of his mother. The girl, on the other hand, has a tendency to fall in love with some one who reminds her, unconsciously, of her father. Many persons who do not know why they married such and such a one have here the reason.

Doubtless few of us would do better than to marry some one as good as our parents, yet we would not think of marrying the parents. If one marries simply because of the loved one's resemblance to the parent all sorts of complications may arise. For one thing, the loved one is not loved for his or her own traits, but because of the few traits that are common to the loved one and the lover's parent. Once love has had time to clear its eyes, the traits unnoticed before will appear; if these are disagreeable traits, quarrels and dissatisfaction will arise. Again, if a man is to progress he can hardly do so and expect his wife to be his mother also; such a desire indicates a reluctance to leaving the infantile mentality, not a desire for a helpmate of equal mental development as the lover. The man should be the leader; if he lacks authority, the ability to make forceful decisions when necessary, which is likely if he acts toward his wife as he did toward his mother, he can hardly be one, or maintain his wife's respect. Similarly, a girl who marries a person merely because this person resembles her father, though she may not be consciously aware that this is the true reason, may expect to find marriage a disappointment. She, too, will note traits in

her husband which she did not notice before; she may find so many undesirable traits as to wonder what could have possessed her to marry the one she did marry. Self-analysis, to determine, if possible, whether or not we are in love with a resemblance solely or with a new personality, is, therefore, very desirable before marriage. If one marries because of a resemblance he or she will continue to live within the family circle, to remain a child mentally in many ways, and possibly put himself or herself in the way of unhappiness.

Undue fixations of the parental images in the child's mind may unfavourably affect the reaction to the love life in another way. The child may be surrounded by every care; in the case of a boy the mother lavishes upon him undue affection, sympathizes excessively with him in his trials large or small, exercises great concern over his every act, and in other ways tends, unconsciously, to make the child dependent upon the parent; the father may act in the same way toward the daughter. If both parents act toward the child—boy or girl—in like manner the possible harm is doubled. The child when it becomes an adult may never marry; it is seeking, unknown to itself, some one who resembles the parental image; this will account for a number of bachelors and spinsters. Or should marriage take place no happiness results; the individual is lonesome, discontented, regretful. The reason is that the individual has become so attached to his former home life, to the ministrations of the parents, that life outside of this circle seems impossible. Frequently this desire to return to the family circle is so strong that divorce results. It is only natural for the parents to be solicitous of the welfare of their offsprings, but there is such a

thing as being unduly solicitous. Some day it will be necessary for the children to work out their own existences, and they can hardly do so efficiently or happily if fixations in childhood bind them irrevocably to the family circle.

For the love hunger marriage is the most natural and the best solution. Judging from the divorce court records one would think that most marriages end disastrously; we hear, however, much about the ten per cent. that are unhappy and little about the ninety per cent. that are truly happy. Some of the causes for unhappy marriages have already been considered; other causes, though probably not great, are romancings when single of wedded bliss. There are many joys to be anticipated of course, but if one expects the road to be always smooth disappointment is certain to obtain. It is well for the newly married to realize that it takes a certain length of time for them to become adjusted to the new conditions; hence, disillusionment should not be permitted too much of a hold should it make an entrance. However, even though the trials be great, they can be conquered providing that both play the glad game fairly, are pals and partners, and strive always to help each other.

Without children marriage has not satisfied the love hunger entirely. Without them there is an emptiness, a sense of something missing, the cause of which may not be rightly placed. Some homes may be childless through cause, others for no wilful fault of the married persons. In the latter cases children are often desired. In these the best recommendation is to adopt a child. Many persons wish to do so but are restrained through fear that the child may turn out badly in later life.

While some care must be exercised, there is scarcely any more danger in adopting a child than in rearing one's own children. If the adopted child turns out badly this is usually because it has been reared like an only child —to whom faults are common,—or because of mental conflicts, physical ills, etc., which cause conduct disorders, erroneously attributed to heredity. If a due amount of prudence is used in selecting a child, and if the child is reared properly, it is practically certain to be a comfort to its foster-parents.

It is usually during adolescence that an individual decides his vocation. The decision is, of course, often difficult, but as a rule each person is able to select for himself, or with a little advice, the calling for which he seems most adapted. As a matter of fact very little is gained by seeking advice; the good and bad points of the various vocations may be pointed out, of course, but except in a few instances we are unable to tell a person dogmatically just what calling is most suitable for him. The decision must be made according to what one likes best, and what he will be anxious to pursue. Urging a person to enter a certain field of endeavour, as some parents do, is inadvisable; to please the parents the person may take up a certain work, but since he is not pleasing himself he may never rise above mediocrity or may even disgrace himself and his family.

In this place we wish to simply urge the youth to give the matter of his life work due thought, and once a decision is made to bend his energies toward realizing his ambition. Countless thousands squander their youths, idly dreaming of what they would like to be and never putting forth an effort directed toward making their dreams come true. Meanwhile the years speed by, and

they find themselves adults, married possibly, and with no special skill in any field of endeavour. Not all of us can be or want to be doctors, lawyers, ministers, civil engineers, etc., yet in this age of specialization it is incumbent for material success that each person be proficient in some direction. It matters not what line of work one takes up, providing the individual is interested in it and strives to learn all he can about it; with application progress will surely be made. The cry "I never had a chance" is futile and erroneous. No matter how poor one may be, or what obstacles seem to stand in the way one always has at his disposal the means for overcoming the barriers to progress. The greatest barrier is the individual himself; he prefers not to bestir himself, to dream of success rather than work for it. Each and every one of us waste countless hours that might be profitably employed. George Stephenson educated himself in his spare moments; Thurlow Weed travelled miles to obtain books which he read by night while watching the fires in his father's maple sugar grove; Elihu Burritt mastered eighteen languages in his spare moments, while serving as a blacksmith's apprentice; Pope wrote his *History of Greece* in spare moments between his duties as a banker. The world is full of examples of train boys like Edison, handy Andys like Carnegie who rose from lowly positions because they worked and did not bewail. Every one has a chance to go ahead, but many act as if they did not care to take chances of any kind, at least such chances as require a little work on their part.

The point, then, is for youth to realize that the years speed by quickly, and it is in youth that the foundation of one's life work should be laid. If one dreams about

what he would like to be all well and good providing his dreams are reasonable, and accompanied by actual work, mental and physical. As Frank W. Woolworth, who made $80,000,000 out of his five and ten cent stores, said: "Dreaming never hurts anybody if he keeps right behind the dream to make as much of it come true as he can." Day-dreams alone will always prove unproductive.

Old Age

Old age is regarded as a most unhappy season. So general and fixed is the belief that many dread old age's approach; many, as if because of preconceived notions, are unhappy in it; and for the complaints of the aged there is little or no consideration, such being considered natural concomitants of life's winter.

Many of us reason wrongly; we judge a group because of a few. For example, if we see a few Englishmen who are short we conclude that all Englishmen are short. Such a conclusion is only proper when statistics support it. Likewise, because we know a few old men who are peevish or otherwise out of harmony with the universe we think all old men are. The fact is that for every old person who is unhappy there are hundreds who are truly happy. A little investigation will show that the majority of the old who are of a discontented nature had the same disposition in early life, a point noted by Cicero long ago.

There is no good reason why one should be unhappy in his old age. If age brings with it physical infirmities and discontent this is usually the fault of the individual. If one is to be happy in age he must, for one thing, prepare the way in youth. In youth he must

be mindful that one day he will be old, and so spend youth wisely. If one lives riotously or unhygienically he cannot but expect to be an old man much before his time, and a peevish, fretful one at that. The best used machines last the longest.

It is but natural that with age the body will become impaired to some extent. Yet to this fact the aged, as well as their friends, give little or no attention. Physical infirmities which in middle life would receive medical care are neglected; it is often these infirmities which are the causes of irritability and complaint of one sort or another. For instance, there is hardly a part of the body used and abused more than the eye. With age it is but natural for it to become weakened, and if, as is the case, eye defects can cause nervousness and sundry other indefinite ills in middle life, they can likewise in old age. Eyeglasses alone will, when needed, rob many of the old of their peevishness, insomnia, ill health. We should be mindful, then, that the aged have physical impairments, and that these require as much attention as at any other time of life.

There is a personal hygiene for every period of life. As far as the old are concerned, the most common sin against this hygiene is improper eating. Because of this, indigestion, constipation and other ills tend to arise, the system become disorganized, weakened, and, naturally, the physical and mental well-being are undermined. As one grows older the quantity and quality of food needed become changed. Estimated in calories, the aged require but half the amount of middle life. Meats, eggs, fish should be reduced to a minimum, the diet consisting principally of vegetables, fruits, cereals, whole wheat or graham bread. Adequate mastication is

important; if the teeth are gone an artificial set should be obtained, or the food should be well cooked and chopped fine. Attention to these apparently minor matters will often remove many of the evils erroneously charged to old age *per se*.

A great reason why the old tend to be fretful is absence of occupation, the latter being the mother of melancholy at any age. One who is always about some useful work has no time to be unhappy, and one's usefulness is never gone until the last breath has been drawn. Many of the aged, and one is considered aged at sixty, give up active work at this period; they may feel that they have earned a rest or their relatives may force them to cease work. Then come to life the spores of discontent; indeed, many of the complaints of the aged date from this time. While it is not urged that the aged pursue their usual occupations with the old time vigour, it is recommended that some form of work be pursued, if not for pecuniary reward then for the happiness it brings.

Old age is not incompatible with attainment. Indeed many of our best works, in art and science, were produced by old men. Cicero gives us many examples of the efficiency of age; likewise Longfellow, who says:

"But why, you ask me, should this tale be told
To men grown old, or who are growing old?
It is too late! Ah, nothing is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand Œdipus, and Simonides
Bore off the prize of verse from his compeers
When each had numbered more than fourscore years.
And Theophrastus, at fourscore and ten,
Had but begun his Characters of Men.

Chaucer, at Woodstock with the nightingales,
At sixty wrote the Canterbury Tales;
Goethe at Wiemar, toiling to the last,
Completed Faust when eighty years were past.
These are indeed exceptions; but they show
How far the gulf-stream of our youth may flow
Into the arctic region of our lives,
Where little else than life itself survives."

—*Morituri Salutamus.*

We might mention, also, Sir Isaac Newton, who was active up to three weeks of his death at 84; Titan, who laboured at art until 98; Voltaire, who produced "Irene" at 84; Franklin, who was active in his 85th year as president of the First American Society for the Abolition of Slavery; Baron Waldeck, who began a three-volume encyclopedia on archæology at 102; Swedenborg, who was engaged in his literary pursuits until 76; Whittier, who revised the Riverside Edition of his works at 82; Corot, who painted two famous pictures in his 77th year; Wesley, who founded the *Armenian Magazine* at 77 and edited it until 87; Gladstone, who took up a new language after 70 and became Prime Minister at 83.

Again, in the titanic struggle just passed the men who guided the destinies of the nations were what might be considered old men. If we look about us we will find that in all walks of life it is the old who are doing a great portion of the really great things. After all, a man only begins to prove really useful at 40, and he should become even wiser and more efficient from that time on.

The old, then, should always be occupied with some useful work. It will prevent them from becoming self-centred, introspective, unhappy. If in good health phys-

ically, there is no reason why they should not go on as before, though at a lessened speed, and with no worry. If worry cannot be eradicated then it is far better to engage in a pursuit where there will be no occasion for it. For the man who gives up his usual occupation, there are countless pursuits, or hobbies, to indulge in. The birds, the trees, the flowers, insects, museums, libraries, and many other things offer material for a lifetime of study. Such study, combined with gentle exercise, as in golf or walking, is almost certain to promote healthy optimism.

As one grows old, even though one is content, it is but natural to indulge in day-dreams. These may go backwards or forwards. As is well known, the aged often live in the past, too much so at times for their own good. Progress looks forward. Yet we can hardly censure the old person if in memory the pleasant days of long ago are relived; this affords satisfaction, and the memory of a well spent life cannot fail to bring joy. However, the past should not become so much the master that it will not tolerate the present. Many old persons live so much in the past that modern ideas seem anarchistic. The world does not stand still; its march is forward, and if we are to be in harmony with it we, too, must go forward. Each year, almost, brings its changes in our manner of living, the methods of business, etc., and if we cannot bring ourselves to forsake the old we should, at least, be tolerant of the new.

It is in old age that one naturally tends to think of death. It is a subject which youth does not care to think about, and, for that matter, neither do the aged think of it as much as is supposed. Like old age, death has been much maligned. It is regarded as a thing of

pain, physical and mental, where, as a matter of fact, experience proves the belief erroneous.

Out of every hundred people who die sixty die unconscious, and so no pain can be present in the sixty. The experience of many people who were believed to be dying but who recovered shows that while in the unconscious state they did not suffer. Those who maintain consciousness up to the last have no pain peculiar to death. There is no death agony, no struggle. Such discomfort as may be experienced has been borne before without murmur. Usually it is the one who looks on who suffers most. Naturally there are some diseases that tend to cause pain, but in these times no physician would permit his patients' sufferings to go unrequited. As far as the aged are concerned, death is as going to sleep. Nature seems to dull their sensibilities to pain; they are practically anesthetic. Having at one time been connected with an institution wherein were housed hundreds of old people I can verify this point. Often the only remark made by the old when dying was: "I'm tired," and, as if going to sleep, they passed to the great beyond. As yet I have not encountered an aged dying person who complained of pain.

Mental suffering on the part of the dying is rare. It is absent practically from the aged. Naturally, one loves life, but having tasted of the joys, sorrows, and other things that the world had to offer, the old become resigned and content to go. Even when death strikes the middle aged, it is not usually accompanied by mental pain. Naturally, if one leaves behind him a dependent family he feels regretful, but that is all. Having witnessed several hundred deaths, I have met with fear of death but once, and this fear was due to a mental con-

flict over a religious question which was happily solved shortly before death. As a rule, those who die believing in a future life die peacefully. This does not mean to say that unbelievers die hard; they have no peculiar suffering, but since they feel that death ends all, they have nothing to look forward to, and hence tend to be less resigned. Starbuck found that the fear of death was responsible for religious conversion in 15 per cent. of all cases he had studied.

To still further enforce the contention that death is less feared than we suppose, we might refer to the last recorded words of dying persons. Naturally, what one says at the time of death will depend upon one's temperament, the surroundings, the beliefs. A person who dies at home with benefit of clergy is likely to be prayerful; while one who dies for his country naturally tends to think of the battle. However, we will find dying statements which show, apart from religious conviction and patriotism, peevishness, humour, contentment, almost everything but fear. Thus Washington Irving said: "I must arrange my pillows for another weary night; if this could only be the end"; Tasso: "Into thy hands, O Lord"; Napoleon: "Tête D'Armee"; General Wolfe: "Support me. Let not my brave soldiers see me drop; the day is ours; oh, keep it!" Goethe: "Let the light enter"; Sir Walter Scott: "I feel as if I were to be myself again"; Burns: "Don't let that awkward squad fire over my grave"; Rabelais: "The farce is played out"; Schiller: "Death can be no evil because it is universal. Many things are growing plain and clear to me"; Washington: "It is well"; Daniel Webster: "I still live"; John Quincy Adams: "This is the last of earth, I am content"; Taylor: "I have

endeavoured to do my duty"; Chancellor Thurlow: "I'm shot if I don't believe I'm dying"; Byron: "I must sleep now"; O. Henry: "Turn up the light; I don't want to go home in the dark." Practically the last words of Crabbe, the poet, were to his sons: "God bless you. Be good and come to me." Addison, when all hope of prolonging life was at an end, sent for a young acquaintance and said: "See in what peace a Christian can die."

As to what lies beyond the grave no man knows; at least not to the satisfaction of the materialist. Yet if one believes that death ends all, he has nothing to fear; and even if he does believe in a future life the same holds good. Many people, however, brood about the after life, not so much as to whether or not such a state exists, but as to what their portion will be once they have been called to the bourne from which no traveller returns. Possibly of a scrupulous nature, they are worried lest, for some transgression, they will be denied future happiness, probably condemned to Hell.

On the subject of life after death I do not feel qualified to speak authoritatively. According to the sound logic of every man to his trade or profession, this is a matter which belongs to one's clergyman. However, as a student of human nature it seems to me that many of us entertain many erroneous, unhappy notions concerning the after life. We believe that God is good, just, forgiving, all-knowing, and at the same time we live in fear of Him. We believe in two Gods,—a God of Love and a God of Fear. The former is, I think, the true God.

One who is a physician, especially if he has had ample

experience and is something of a psychologist, knows human nature far better than many clergymen, lawyers, jurists. Personally, from years of experience in various correctional institutions and institutions for the mentally sick, I, for one, am not so prone to condemn my fellow man. I have learned that physical disease, mental disease, mental conflicts and repressions, and many other things often lead to the commission of large and small breaches of moral laws. Often, too, for such commissions the individual is not culpable, or culpable only to a slight extent. Of course, crime or sin is not to be condoned, excused entirely, but if we understood the effects of mental and physical disturbances, even in apparently healthy persons, on morals we would forgive more often than we censure. As a rule, it is the slight offender who, in a moment of weakness maybe, broke down, who suffers from self-debasement, who believes the sin unpardonable, who is certain of unforgiveness.

If we believe in God then we should also believe that He is a psychologist with powers far greater than those of any human who attempts to understand human actions. And so He can fully understand the workings of the human heart, the passions that at times conquer. Unlike the human judge, He does not pore over musty legal volumes, doling out sentence according to the written law; He does not emphasize the law but studies the individual. He knows that there is not a crime on the calendar that is not possible for all human beings under the proper circumstances. Consequently, since He considers the individual, the temptations that assailed him, the powers of resistance possessed by him, and countless other facts that must be taken into consideration, we may

be sure that our judgment will be free from error; furthermore, more lenient than our fears portray. To understand all is to forgive all.

Even though one deserves punishment and be condemned to such, who can say what this punishment will be? The Bible, of course, speaks of Hell, and alludes to it as a place of fire. However, we have no exact knowledge of the nature of this fire. It is possible that the term fire is used in a figurative sense, that it may refer to the fire of remorse which is equal in many respects to physical suffering. Theologians tell us that it is not absolutely necessary to conceive of Hell as a place of actual flame. It is far happier to consider any possible punishment after death as somewhat similar to that meted out on earth. For example, if a person is a good citizen he is permitted to enjoy the privileges of citizenship. If he breaks the laws he is fined, if the offence is slight, or put away for a shorter or longer time, where he is denied many of the privileges enjoyed by the righteous. He suffers no pain other than that of regret, denial, isolation. Unlike earthly punishment, we may feel assured that, should atonement be necessary hereafter, we will be justly treated. But whatever we believe, since there is no adequate proof that Hell consists of flame, there is no necessity or logic in one's brooding on the subject.

If, then, one in his youth thinks of old age let him not consider it as an unhappy period. However, let him also be mindful that much depends upon how youth looks after the body that is his. Let the person who reaches old age see to his diet, his physical ills; let him keep busy. If he day-dreams and his reveries deal with the past let his dreams be of a happy nature. If thought

is given the future life, then let there be no fear of death or of what may follow. Death is, after all, the great adventure; the gateway to life, as was our birth. In doing these things the old will surely find, or retain, happiness, and will be able to say with Browning:

> Grow old along with me;
> The best is yet to be;
> The last of life for which the first was made.

Physical Defectives

While it is true that in many instances those who suffer from physical defects are not deserving of much sympathy, since their defects are due to neglect or ignorance of the laws of personal hygiene, in many other cases the individual is more sinned against than sinning. For no cause over which he has control, he may be born the victim of some disease or blemish which cannot be removed, or accident may render him a cripple or otherwise handicap him. In these latter cases few can realize how much the defectives suffer mentally, or how their sufferings are added to by the thoughtlessness, ignorance often, of those who apparently look upon them as curiosities whose hearts are so steeled that they do not mind the chance remarks they overhear, and whose eyes are so blind that they do not note the many curious glances their defect receives. It is no wonder if, as is often the case, the physically blemished retire as much as is possible from contact with the outside world, if they regard life as an unequal, partial game, if they are envious of their fellow normal mortals, if they give most of their time to unpleasant day-dreams, accomplish very little of practical value, and eke a

wretched existence. We cannot excuse them for faultily adapting themselves to their environment, yet we must admit that their struggle is great, and that their normal fellows, through ignorance, add to their burden.

The faulty adaptations that a physical defective may make are many. If he has a defect apt to be noticeable he tends to shun the society of normal individuals, lest their glances cause pain. He thus robs himself of the education and enjoyment which contact with others gives; and because he notices every look and word, erroneously considering them as always directed toward himself, he becomes abnormally sensitive. His friends tend to be persons who have a similar defect, and in their company his impairment becomes more impressed upon him.

Because the contemplation of the happiness of others causes pain, an awareness of his own deficiencies, the physical defective often seeks a peculiar happiness in reading or thinking about the morbid. Tales of heroes and heroines, of accomplishment, seem not for him; they cause suffering. His tales are those he makes for himself, day-dreams, in which he pictures what might have been if he were not unfortunate, the unhappiness that will always be his. A solitary life is encouraged, where secretiveness holds sway, where envy of normals generates, where happiness is denied entrance, where discontent, mental suffering, and inefficiency gain the upper and controlling hand.

Whatever the nature of one's misfortune, there are two ways of looking at it. It can either be cured or it cannot be cured. If it can be cured then reason dictates that the individual bestir himself and carry out scrupulously such measures as tend to cure. If he will not

put forth this effort, for one reason or another, then his alone is the blame, and for his lamentations, his bitterness, there is absolutely no need of sympathy. As we find other people who wish success, fame, wealth or whatnot to be theirs without necessitating any effort on their part, likewise do we find individuals with physical impairments who will not deny themselves, or undergo the pain or whatever is necessary for cure. Instead, they bewail their fate, and not only make themselves more miserable but their acquaintances as well. The mountains did not come to Mohammed when he called, yet Mohammed was not above going to the mountains. Where health is concerned we must go after it; all things do not come to him who waits.

Sometimes a person who has a certain ill concludes that, since it is, in his opinion, incurable, further effort is useless. For example, some people when told that they have tuberculosis think their death knell has been sounded, and at once give themselves up to melancholy thoughts of the unfairness of the world, the happiness they have been denied, possibly thoughts of painful deaths. Yet there are few diseases, however serious they may appear to be, that cannot be benefited, even arrested, or cured, so that the individual may not only live the Biblical allotted time but, also, happily and usefully. The realization of this, of course, requires co-operation on the part of the individual. To take tuberculosis for example; in its first stage it can, with proper care, be cured: in the second stage it may be arrested, sometimes in the third. We have countless examples of persons apparently doomed to die early of this disease who conquered it. Dr. Trudeau at 27 was told he had but a year to live, yet lived to 67: Cornaro, who was the host

of tuberculosis and other infirmities in middle life lived long enough to write his book *How To Live To Be A Hundred by One Who Did It.* The fact that we have this disease, or heart disease, kidney disease, or other diseases generally regarded as serious, is not to be taken as the signal for the cessation of interest in the world's work. It means that the individual afflicted must take more care of himself, adapt himself to the disease. If he does so the chances are that his days will be far more than his morbid thoughts grant. As far as self-prognosis is concerned, many of the opinions formed by sick people are fit for the waste basket; they are products only of morbid minds. A heart to heart talk with the physician is often all that is necessary to remove them. Like a person who has a disease that is distinctly curable if the individual is ready to co-operate, likewise those who have diseases that may be retarded in their progress, if not cured, deserve no true sympathy unless they urge themselves into doing everything possible toward checking the progress of the malady. Self-pity will not aid, but handicap.

If it so happens that the individual has a definitely incurable defect, as a deformity, then the only thing he can do is to bear it with fortitude. One thing sure, he cannot mend matters by bewailing his fate, by wishing for things that can never be. It is easy to preach but hard to practise, of course; but there is scarcely a physical defect that is incompatible with a person's usefulness. Much depends naturally upon the mental attitude of the individual; if he perpetually puts on blinders to keep out the sunshine, if he retires into his shell, and believes he has been cheated in the game of life, if he will not make an effort, then there is little chance of his

being truly happy. He, like the rest of us, must take the world as he finds it, and make the best of it.

History is full of examples of those who refused to be conquered by physical misfortune, and from whom we may learn the lesson that work conquers all things. If one has a slight of nature then he might, with profit, contemplate the achievements of the crooked Æsop; the purblind, long-legged, hairy Socrates; the withered, blind Democritus; the unpleasing-to-behold Seneca; that little blear-eyed Horace; the dwarfs Faber Stapulensis, and Marcus Picenus; the stammering Aristotle, Virgil, Lamb; the hump-backed emperor Galba; those little men of stature, Augustus Cæsar, Alexander the Great; the blind Timoleon, Appius Claudius, Homer, Milton; the one-eyed Hannibal; the epileptic Mohammed, Cæsar, St. Paul, Napoleon; the club-footed, scrofulous Byron; the large headed, wizened-bodied De Quincey; Epictetus, the slave, maimed in body but refusing to find fault with God's universe; Charles Darwin who for forty years never knew a day of the health of ordinary men, and who every day succumbed to the exhaustion brought on by the slightest effort; Laura Bridgman who lived long and happily in spite of blindness, deafness, dumbness; Helen Keller whose book on "Optimism" every one should read; Theodore Roosevelt, who, as a boy, was frail and sickly.

There are, indeed, countless more examples of individuals who refused to let physical blights interfere with their happiness. We need not look farther than our own neighbourhood often to find them. True, all the examples given may not be examples of great optimism, but the majority of them bore their infirmities with no complaint. If they had given up the fight,

overcome by the thought that life such as theirs was not worth living, the world would have been less rich and they more wretched. It is indeed praiseworthy for one to strive to benefit his fellows when nature has smiled upon him, but it is noble to work for mankind and to give happiness when we have reason, or think we have, to envy our fellow beings because of benefits they possess which are denied us. It is by the example of the truly great that we can learn the lesson that, no matter what portion in life may be ours, we have a purpose on earth, and that in pursuing it we can make ourselves happy and others also.

It is in work that the physically defective can find happiness. And there is work for every one, and every one should work. From lack of it countless people are neurotic and unhappy even though they appear physically strong. Cripples and others marred physically are also unhappy because of absence of occupation. Unless one be absolutely helpless, there is suitable work he can pursue, for pleasure, or profit, or both. There are many of the blind adepts at broom making, rug-weaving, typewriting, fancy work, etc.; many cripples are efficient telephone operators, show card and sign makers; many who have to spend most of their time in bed are finding happiness and financial reward from their original writings, or their compilations of quotations, etc. If one pursues work solely for the happiness it brings, there are innumerable pursuits that he may follow, even though confined indoors. If one must have a financial consideration in addition, then he must study; he must put forth effort. There is little or no sympathy in business, and if the handicapped is to succeed among normals he must be equal to normals in his work. He

can be equal, providing he chooses the work suitable for him, applies himself to it, and is not immediately overcome by the apparent struggle before him. Often cripples and others are changed into happy, efficient beings simply because they are at work, instead of idly spending their time in futile, painful day-dreaming.

Upon the parents or relatives of physical defectives much responsibility devolves. In order to shield the latter, the parents often look after their every real or imaginary need, sympathize with them unduly, neglect to teach them some suitable occupation. The parents die, and the defective is then thrown upon charity; in some cases misplaced sympathy and neglect allow persons who could be made useful to become imbeciles. Sympathy is all right in its place, but when misplaced or overdone it causes much harm. There are any number of persons who, by reason of accident, are considered invalids and whose invalidism is kept up solely by reason of ignorance on the part of their relatives. The invalid is pampered, cried over, the disability constantly impressed upon the sick one's mind, causing the latter to believe that he or she is really of no use. If, instead, healthy optimism were alone allowed, many persons would be rescued from their beds or wheel chairs, to become happy men and women. At any rate, it is the parents' duty to educate those of their offsprings as may be abnormal; this education is not only a matter of the ordinary R's and a suitable vocation, but also the instilling of a healthy view of life. The misfit are certainly in need of the latter; without it they can never be happy, or useful, or agreeable to their fellows.

Those whose blemishes do not prevent them from coming in contact with the outside world, but who dislike

to mingle with normal persons, are in need of hardening. It is quite true that many people are thoughtless or ignorant in unduly noticing the blemish or in talking of it, yet these same persons really mean well, and would be glad to do all in their power for the afflicted individual. One must learn not to pay attention to their glances, nor to be offended should questions be asked. It is a pleasant disposition that conquers every one, and any defective who has it cannot fail to win many friends. One's true friends never let a defect matter; indeed, they soon forget about it. Many girls who are crippled in some way are often melancholy lest they be never able to marry. A handicap will not be a barrier if the person has a really good disposition, is interested in the work of every one, and has a good word for every one, even in return for evil; experience has taught that over and over.

The physical defective needs be wary in the choice of friends. While it is true that there is something in the adage that misery loves company and finds pleasure in it, the pleasure is apt to be of the melancholy variety. Such company leads to too much sympathy, probably an envious disposition. The jolly nature is to be preferred. Should the misfortune happen to be of an hereditary nature, the tendency of like to marry like deserves attention. This is a bad form of mating, since the defect is apt to be aggravated in the offsprings.

When melancholy thoughts appear, they must not be entertained; the fight should ever go on. By reading a favourite book that encourages when the spirit is at a low ebb, optimism may return. There are numerous books which inspire hope, confidence, perseverance. A study of the biographies of the persons similarly af-

flicted may be helpful: in Seneca, Epictetus, Epicurus, St. Thomas Aquinas, Cicero, Helen Keller, David Grayson and others, happiness may often be found and retained. One should not forget the great peace brought by the greatest book of all—the Bible. "I have but one book," said Cowper in the last days of his ill spent genius, "but it is the best." How much it solaces is shown by the fact that when times are hard the sales of bibles increase; it is, however, a book for all times, good or bad.

In reading it is well to have some books which have been found to give contentment. Many people make it a practice to resort to a favourite one, or favourite passages when they find their courage ebbing. At any rate the morbid, the books dealing with social triangles and other complexes are best avoided by the person whose courage is low or who is apt to brood about his or her difficulties. Tales of romance and the like should give place to studies of bird and animal life, or stories of adventure, unless the individual is able to contemplate others' happiness, even fictionary, with no regrets.

Those who refrain from sympathizing with us are better friends than those who do not. Likewise, if we sympathize with ourselves we are our own worst enemies. It may be true that a person may be for no good reason unfortunate, but surely that cannot be mended by self-pity. As a matter of fact, the most unfortunate complain the least. Whatever one's misfortune there are others whose state is direr. This is probably not the best way to look for contentment, yet if we find others more unfortunate than us, and who bear their trials with fortitude, we cannot fail to profit by the example they give us.

Those of us who happen to possess health can do much to aid those less fortunate. And we can do so greatly by permitting our curiosity to atrophy. Many of us, when we see a cripple or person otherwise blemished, must survey his defect with a critical eye. To stare is not only rude, but in many cases painful. If we passed these unfortunates by with no more than a cursory view and, should we talk to them, keep the conversation off the impairment we would give much happiness. When we talk to the physically impaired, in fact to any one, let us talk of health, of hope, and let us, as far as possible, avoid giving discouragement, by look, word or act.

The Expectant Mother

If, as is usually the case, the expectant mother spends the days of waiting dreaming of the great things her unborn one will some day accomplish, no one will censure her, however fantastic and impossible her day-dreams may be. That she should occupy herself in this way is only natural, and even though her dreams may not be possible of realization they solve the problem of keeping the mother cheerful. Cheerfulness, we know, is a great aid to digestion and good health generally, and if the mother, upon whom the child depends for its nourishment, has health, health will most likely be the inheritance of the child. Today, of course, intelligent people do not believe that it is possible to mould the child into a genius of some kind by the power of the mother's will. This idea is so absurd as to warrant no serious consideration.

There are, however, many expectant mothers who spend the days of waiting in mental torture. For one

reason or another they believe, or fear, that their expected ones will be born physically or mentally blemished, "marked" is the term usually employed. Consequently they are very unhappy and actually dread confinement. Because fear upsets the normal functions of the body, indigestion, insomnia, nervousness and other troubles arise; and since a disordered state of the system has a more or less detrimental effect upon the blood, the unborn child may not receive proper nourishment. This is more apt to occur if the worry is of long duration; transient fears or slight shocks have practically no effect upon the child.

Those who believe in the marking of children, or maternal impressions, contend that an emotion of some kind experienced by one pregnant may affect the child in some specific manner. For example, fear caused by a drunken man may cause the child to stagger like a drunken person. Even the sight or thought of an abnormality of any kind is said to have a particular influence; for example, the sight of a deformed person may cause deformity in the child, even though the mother was not particularly concerned at the time.

If we studied the history of this belief we would find that it has existed for ages. In old books numerous cases are recorded to support it, and these same cases are quoted in many modern works. If these stories were open to investigation they could be disproved easily, and the causes of the abnormalities assigned to reasons more in accord with science. Doubtless our neighbours may be able to quote cases, but these are, as a rule, old wives' tales, pure fictions, or cases embellished by vivid imaginations. The belief is purely superstitious and has no scientific basis on which to rest.

Negative evidence alone should be sufficient to disprove the belief in "marks." By birthmarks we exclude small nevi, or strawberry marks, occurring on the face or other part of the skin; these are dilatations of the blood vessels, and are simply slight faults in development which can usually be eradicated. We refer particularly to gross markings, so-called, as idiocy, paralysis, peculiar mannerisms or features said to have been caused in a definite manner.

If it were possible to transmit a maternal impression to the child in the womb, the impression would have to pass by way of the nervous system. The blood does not carry thoughts. As long as the nerves in my arm are intact, I can move my arm when I will to do so. However, if the nerves are damaged I cannot move the arm, no matter how much blood the arm receives. It so happens that there is no nervous connection between the mother and child; the womb has nerves, of course, but these do not come in contact with the child; furthermore, the nerves of the womb are not under the control of the will. The only connection between the mother and child is through the blood, and even the blood does not pass directly from mother to child. Consequently there is no evidence physiologically to support the belief.

Experience shows us, too, how fallacious is this idea. Bischoff in 11,000 confinements could not find a single case of maternal impressions. John Hunter stated that for many years all the women who came to a large maternity hospital in London were asked on admission if anything had particularly affected their minds; their answers were written down. In no case could a rela-

tion be found between the recorded answers and the few blemishes discovered on the birth of the children, though the mothers readily thought of something once they learned the nature of the mark. Again, we can learn how little influence mental shocks have on "marking" the child by reading the reports of Resnevic and Pestalozzi, who delivered 60 women who had undergone all the terrors of the last Italian earthquake; many of these mothers had been buried under ruins for hours, yet all gave birth to living, normal babies. During the late war countless women saw sights and endured much that certainly should have blemished their unborn ones if the theory of marking were true; however, we find in these cases no evidence for the theory. Moreover, we see daily numerous malformations in the animal and vegetable kingdom without attributing them to maternal influences. And, if there were anything in the theory of maternal impressions, monstrosities should be the rule and not the exception, considering how impossible it is for a woman to go through a pregnancy without receiving an unfavourable impression of some kind.

Of course it will not be hard to find cases that apparently favour the theory of birthmarks. A little study will disprove them. For example, the writer has encountered an epileptic idiot said to have been marked by a seal; study showed that several of his near relatives were epileptic and feeble-minded; his defect was purely a matter of heredity. A boy who had a staggering gait was said to have been marked by a drunken man; his defect was due to a disease of the brain which causes a drunken-like gait.

It is chiefly idiots and imbeciles who are termed marked

children, the many peculiarities of these being striking. In a study of 300 defectives, the writer[1] found many said to have been marked, and many of whom showed traits somewhat similar to those of birds, monkeys, dogs, and other animals. However, in not a single instance could a case of marking be proved, and in practically every case the cause could be assigned to a poor heredity, accident at birth, disease in early life, etc. If idiots and imbeciles make noises like animals, and act like animals, such is because it is characteristic of low grade defectives to act in this fashion. As a rule, the parents fail to see the resemblance to a certain animal; it is usually a person of a fanciful turn of mind who points it out.

Marked children, therefore, do not exist, at least no children blemished because of a maternal impression. If children are born blemished this can be explained in many ways. Some defects are hereditary; others are due to diseased conditions of the cells which go to form the child, to faulty development in utero, birth accidents, etc. If a child has an average heredity, if the mother keeps herself in good health during pregnancy and has adequate care before, during, and after confinement she is practically sure to bring forth a normal child.

Since the theory of marking children has no scientific evidence to support it, and since it is disbelieved by those who understand the causes of defective children, there is no reason why the expectant mother should worry herself over the possibility of her child's being born blemished. Countless women who have so worried have found that their imaginary troubles never hap-

[1] *Medical Record*, Dec. 28, 1918.

pened. Moreover, she should refuse to listen to those busybodies who seem to find delight in narrating to the expectant mother tales of "marked" children; if she has any doubts the best person to answer them is the family physician. Only pleasant thoughts should be entertained, and no matter how fanciful these may be, they are infinitely more likely to be realized than those morbid thoughts as fill the mind of the person who broods about birthmarks.

Another fairly common worry of the expectant mother is confinement, because the period is supposed to be accompanied by pains such as are the lot of no one at any other time. If many young wives are tormented by this thought, then we can trace it to the ignorance of such women as seem to delight in causing suffering by their exaggerated tales. One hears not infrequently a woman who has borne children say to a youthful person who complains of a toothache, for example: "Oh, that's nothing. Wait till you have a baby." The remark may be intended more or less jocosely, but it inspires a great fear, and much mental torture. We cannot honestly say that confinement is painless, but we can say honestly that its pains have been much exaggerated. As a rule, the pains of labour last but 12 hours in a primipara, and they are not constant throughout this time, nor do they cause anything like agony. Many women bear children quite easily; because a few may have had what is called a hard time, we must not consider these the rule but the exception. If the expectant mother places herself in the hands of a competent obstetrician, and is mindful of the hygiene of pregnancy, she is quite certain to pass through confinement comfortably and safely. Should it so happen that

the pains are of exceptional severity, we may depend upon the physician to ease them. If the expectant mother will refuse, absolutely, to let the exaggerated tales of crape-hangers bother her, she will not only show wisdom but find that she has saved herself much futile and needless worry.

Day-Dreams and Ethics

The unsuspected purpose of many day-dreams is to find justification for a course of action which the individual considers improper. This action would not be permitted to appear in conscious thought; it is regarded as base, immoral, not the proper thing. Should it, in some way, obtain recognition in consciousness the individual will repress it; it seems opposed to his better self. If the individual can, however, rob the action of its disagreeable feature he will permit himself to think of it in its true guise. And it is by day-dreams that acts, once considered beneath the individual, become cleansed, and justifiable. The person is not aware that his day-dreams are leading him in such a direction: if told the true purpose of his reveries he would deny it vehemently. The denial would be honest, for it is the unconscious mind which prompts the reveries, and unless one is skilled in psychology the many ways in which the unconscious works are not recognized.

An example may make the above plain. A certain individual has been brought up scrupulously in religious matters, in fact so much so that small offences seem heinous. Because of his scrupulousness he is unable to gratify his pleasurable tendencies, which may be strong; his conscience acts as a check. Possibly, by rea-

son of some offence, which may be relatively slight, he is greatly disturbed over the thought of future punishment. He, for apparently no reason, begins to study evolution, the question of Christ's being God, the incompatibility of a merciful God and Hell, etc. One believes usually what he wishes to believe, what is in accord with giving pleasure. Consequently, such things as do not favour previous teachings are coloured, those that uphold them minimized or excluded from thought. Gradually the individual builds up his structure, though unaware of what he is building. Finally he begins to doubt former teachings, then to disbelieve in God, Hell and similar religious matters. Once he arrives at this point, he feels free to act; there is no longer any check to his satisfying his desires; there is no need to fear future punishment. How satisfied, and free to seek pleasure the individual will be depends upon how strong a structure his day-dreams have erected. If he is not really convinced he may seek to bolster himself by associating with unbelievers and by trying to win others to his way of thinking. Many agnostics who go about preaching their views are persons who do not believe in God because that belief is not compatible with their selfish interests; they preach because they have not really convinced themselves and wish the support of those they can convert.

An almost similar example is to be found in a story by Anatole France, analysed by Jung.[1] This concerns a pious, conscientious priest named Abbé Œgger. He spent much of his time thinking (day-dreaming), chiefly over the question of whether or not Judas was damned.

[1] *Psychology of the Unconscious*, Translated by B. M. Hinkle, 1916, p. 37 *et seq.*, Moffat, Yard & Co.

Œgger reasoned that since Judas was a necessary instrument for the salvation of the world, God, in His great mercy and justice, would not permit Judas' damnation. Seeking proof of this, he asked for a sign that Judas was saved, and while in church felt a touch on his shoulder; this touch medical men would call an hallucination. Convinced of Judas' salvation Œgger went out into the world preaching God's goodness.

So far the Abbé's day-dreams appear to be of no moment; they concern themselves with a question which has occupied the minds of many. But when we learn that the Abbé later left his own church and became a Swedenborgian, we find the true reason for his studying the question. Back in his mind was the thought that he might some day leave his church. But before he would allow himself to think of this possibility, he sought to justify the contingency. If told that this thought was responsible for his day-dreams he would deny it; he would consider leaving his church as traitorous. Judas, however, was a traitor, and was forgiven, apparently. When the Abbé convinced himself of God's mercy, feeling that he, too, would be forgiven should he himself prove a traitor, he became like a Judas and left his church.

It is not solely with religious subjects that the day-dream we are considering may concern itself; it may relate to domestic, business, and many other problems. For example, a woman may, after some years of married life, spend much time thinking, day-dreaming, of her single days; the suitors she had; the comforts that would be hers had she married So and So. She may think that she is still attractive; she could marry again if she wished to; probably she may fancy a certain person. Her day-

dreams may, also, concern themselves with the folly of a person's sacrificing his or her life just to satisfy "false" notions of loyalty, etc. The woman may be one of those who has spent much time, when single, building air-castles too lofty for one of her situation to attain; and hence marriage has brought with it disillusionment and disappointment. While her day-dreams may have no improper motive behind them, it is logical to assume that they are seeking justification for her leaving her husband, which she may do. Her husband may not be a great success, judged by some standards, but he may be true, devoted, loyal, which facts are likely to be repressed from the day-dreams, and which, if permitted in clear thought, might have thrown the balance in his favour, and which probably would have saved her from unhappiness.

The day-dream frequently concerns itself with things more directly related to morals—namely sex material. Sometimes it does so openly; at other times indirectly. This type of day-dream is more or less common to the idle; as Osler says, "Idleness is the mother of lechery." These day-dreams are certainly detrimental and enslaving, and unless one wishes to court moral disaster thoughts of such nature will be strictly tabooed.

If we indulge in day-dreams, then let us cogitate as to where they may be taking us, the motive behind them. As we have seen, they sometimes work subtly, with the object of justifying a course of action which our better natures believe to be improper. If we allow the justification to be arrived at, possibly we will succumb to the arguments brought forward, and it is very likely that the arguments will be faulty. It is, of course, not always easy to ascertain the underlying reason for various

thoughts, since the reason is often hidden. However, if we find ourselves thinking often of the same thing, and in a manner not favourable to that thing, we will do well to try to understand why we are particularly concerned with that question; and when we do so we should not dam back any unpleasant thoughts that come to mind but employ directive or logical thinking when they appear. If we spend much time seeking justification before we undertake a certain action, or if we are inclined to a certain action after a long period of dwelling upon it, we should ponder as to the propriety of this action; this applies chiefly to actions which, at some former period, we would have considered impossible for us. In any case we should bear in mind the fact that day-dreams are not always innocent, that at times they are truly the enemies of our better selves. Self-honesty is, after all, the first requisite for ethical human relations, for as the Bard of Avon reminds us:

> This above all—To thine own self be true;
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

Effect on Daily Life

As with night dreams, day-dreams have an influence, of which we are unaware, on our daily activities, the significant as well as the insignificant. We have before considered their usefulness should they stimulate the individual to accomplish a noble purpose. However, in many cases their hidden purpose is to achieve the impossible, and the result is that the dreamer becomes a vainglorious or otherwise disliked person. Many of those who affect the grand manners of the lady of leisure

do so simply because they are unconsciously acting as would be their wont if their fancies came true; others affect a certain style of talk, a patronizing air, a hoity-toity walk, expect servility from every one, are domineering, etc., for the reason that, unknown to themselves, they are acting as if their day-dreams were fulfilled.

Prof. Bleuler,[1] in speaking of autistic thinking, which is synonymous with day-dreaming, calls attention to the similarity of thought between the insane person and the day-dreamer. In telling about an insane inmate of an asylum, a little, ungainly creature, reared in poverty, who enters a room in a country hotel and who can only be removed by force because he expects at any moment the arrival of the Queen of Holland who wishes to marry him, Prof. Bleuler says:

"The thinking of this patient, which represents a very common type, appears to be sheer nonsense. He imagines something absolutely impossible, and what is more, he believes it to be reality. Its contradictions to reality do not exist for him.

"If, however, we don't touch these things, the patient seems to be quite reasonable. He works all the week like a healthy man and goes for a walk on Sundays like ordinary people. Here he thinks rightly and reckons reality as it is. His thinking, therefore, is not disturbed in all directions. Moreover, there is method in his madness. To marry a princess would naturally be the height of human happiness to any unfortunate devil. Our *fairy tales testify* to this. *And it is just a fairy tale with which our friend has to do,* only after a somewhat different fashion than with us rational mortals. He

[1] *Amer. Jour. Insanity,* Vol. LXIX, No. 5, pp. 873–874.

does not *tell* a fairy tale, he does not *read* one, he *lives* his fairy tale. Let us hold this in our minds, and it will bring the abnormal man nearer to us healthy ones.

"Each of us has also his fairy tale. He does not indeed usually believe himself to live it. Only when he is quite alone and his thoughts are let loose does it come to light. The man is then rich, attractive, healthy and handsome. He always chooses those advantages in which he is most hopelessly lacking. Directly reality gains its sway, the plaything will be thrust hastily back into the cupboard, where it is hidden not only from strangers but from the owner himself; for, once outside the dream, he is not at all aware how far he can really identify himself with its characters. But perhaps I have said too much. The cupboard into which the toy is put is our own brain, and it never shuts tight. Without our noticing it, the imprisoned fairy very often stretches out a hand. She guides our taste in the choice of a tie, she guides our hand when we make the flourish to our signature. By our bearing, the choice of our phraseology, she shows the expert the trend of our aspirations. We stand therefore far nearer than would have at first sight appeared to the lunatic; whose vagrant thoughts struck us just now so forcibly. At any rate the difference is only a relative one. And when we look more closely we find amongst all normal people many and important instances where thought is divorced both from logic and reality."

This does not mean, of course, that insanity is apt to result from mere day-dreaming. It does show, however, that we have little cause to ridicule the insane, as many of us do; each of us has thoughts as fantastic. The insane person acts his day-dreams more or less con-

stantly; he does not distinguish their unreality. We who are normal are able to shut out the fairies, to bring ourselves back to the real world. Unlike some of the insane, our dreams do not so gain the upper hand that we no longer attend to the wants of nature; the lunatic, who spends the greater part of his time gazing apparently at nothing, who speaks none, who must be fed and cleansed does so because in his mind a fairy tale is being acted, in which he is taking a part, where he is attending to everything; the tale seems real to him; his world is the fairy world. Nevertheless, scarcely any of us can shut out the fairies without a sigh, perhaps a regret. And sometimes, because the actual world is not at all like the dream world, we become bitter, discontented. Also, because the fairies are gradually getting the upper hand, we act in real life as if we were living in the world where wishes had come true. Because we assume grand manners, expect to be catered to, etc., when our station in life denies such rights, we get to be out of harmony with our fellows; consequently we are disliked, unpopular.

Day-dreams, then, have an influence upon our every-day acts. They have also an influence upon our success. Every girl desires to be popular, yet if she allows her reveries to gain so much control that she assumes airs much out of place for one of her station, she will hardly be so; nor will she if day dreams which must remain unfulfilled render her envious. Every man probably desires to be a leader, to have a strong personality, a strong will. There are, of course, many persons who are naturally of a quiet disposition, who prefer the quiet places, and to whom we are indebted for art and literary creations: in fact day-dreams are apt to be par-

ticularly useful to these individuals. However, if a man's work requires that he mingle with men and compete with them, he must have strength if he is to become a leader. As Charles Piez,[1] himself a great leader, said in a magazine article in the *American:* "Let me say right here, as strongly and emphatically as it can possibly be said, that the foundation stone of all executive ability is *moral* courage. If you have all the other qualifications—resourcefulness, personality, vision, technical knowledge, judgment, and all the mental speed in the world—and you lack the moral courage, the backbone, or, as it is vulgarly but expressively termed, 'the guts,' to make your own decisions on your own responsibility, you're no executive. I don't care what you're doing, nor how you're doing it, this is the touchstone and proving ground of all executive ability."

The habitual day-dreamer is not usually one who perseveres, who fights discouragement, opposition, who is aggressive. True, a person may be too aggressive but a certain amount of self-confidence and push is necessary for success. The day-dreamer is a leader only in his thoughts; he is unable to stand the trials and buffetings of the real world. And so he jumps the real world and becomes forceful in his dreams. The more he dreams the more retiring he becomes; the more is he wounded by the hard places of the real world. He prefers the solitude, and thus misses the education gained in the school of hard knocks, where the world's workers are the teachers. He is apt to have violent likes and dislikes, to be quarrelsome because his wishes do not come true as easily in the real world as they do in the dream world. He is apt to make ludicrous and fatal mis-

[1] *The American Magazine,* Feb., 1919.

takes because his will power, his judgment, his perseverance weaken; in the dream world there are no problems to be solved. He is likely to be of the so-called shut-in personality; he avoids his fellows, and may see in everything said or done something directed against himself. Since he cannot master his thoughts, since he is their slave, he can hardly master men, for the first step to progress is to master one's self.

It is, as a rule, the day-dreamer who occupies the lower rounds of the ladder in the business world. He is the person who does not get ahead because his time is spent in wool gathering. The hours that should be given to the work in hand are broken repeatedly by thoughts of how the baseball game is going, the fine time he had last night or expects to have,—anything more pleasurable than the work he is supposed to be doing. Day in and out fancies or reveries steal away hours that really belong, not to the worker, but to the employer. Success rarely comes to the castle builders, to clock watchers, to those who dream away other people's time. It does come, however, to those who give their employers full measure, and who apply themselves faithfully to their work. Success does not single out the smart men particularly; it most always falls to the lot of the plodder, the loyal worker, he who, if he dreams, dreams constructively, with a practical slant. And it is he who in later years lives in real castles, while his fellows are still inhabitants of dream ones.

Effect on Health

Ordinary day-dreams do not, as a rule, have a pronounced influence on the health of the average person.

Should chronic discontent with one's state result from them naturally they may have the same detrimental effect as continued worry, for discontent is a form of worry. In some persons, however, day-dreams are the bases for various nervous ills. The manner in which day-dreams act in these cases is rather complicated, so we will not discuss the question here. We know by experience, however, that blindness, of a hysterical nature, paralysis, deafness, aphonia and other ills have resulted from reveries; for example, one man who wished not to see his wife any longer had his wish gratified by becoming blind: in this way his wish came true. Of course, such effects are not real; that is, they are not accompanied by any organic changes, and are as a general thing removable.

In certain persons, reveries obtain so much of a hold that they control the individual, rendering his state an unhappy one. Dr. Brill, in his *Psychanalysis,* mentions the case of an intelligent young woman who, from time to time, lived through a particular fancy. "She imagined herself married to a tall, handsome and very wealthy man. She had three children, the like of whom did not exist. She lived on a beautiful yacht and entertained only such people as she and her husband really liked. This state of blissful happiness existed for a few days during which she was happy and contented. Then the whole structure was crumbled. The husband and children died and she was left alone in terrible depression lasting for days. She assured me that her reactions were very vivid and real, being mindful, however, that it was only a fancy."

Such an effect from reveries is exceptional, thought it is a possibility always for those who are of a very emo-

tional temperament, and particularly females. Consequently, discretion should prompt these persons to employ realistic thinking more, and autistic thinking less.

From what has been written it is hoped that the reader will not assume that an attempt is being made to discourage day-dreaming entirely. One who made an effort to do this would labour in vain and unnecessarily. Without his day-dreams man's lot would be practically unbearable, and, as George Harvey remarks, if they are taken out of life what is left but husks. But, like all things, day-dreams can be used wisely or harmfully. If they are moderate, if reasonable, if they help the achievement of something possible, if not antagonistic to one's better self, if they inspire hope, if accompanied by actual work, their effects are apt to be favourable. If, on the other hand, they render us malcontents, disturb our health, our happiness, our integrity, they are certainly our enemies.

If we have day-dreams, then let us occasionally pause to consider how much time we devote to them, their nature, their object, their effect on our disposition, character, ability, and many other things that they may influence favourably or unfavourably. Day-dreams are far from being fancies which, like smoke, can be blown away, and, once out of mind, can be considered as existing no more. Nothing dies, not even thoughts. Therefore, if we wish to be adults mentally, to go forward, reveries will always be under our control; we will be their masters, not their docile subjects.

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